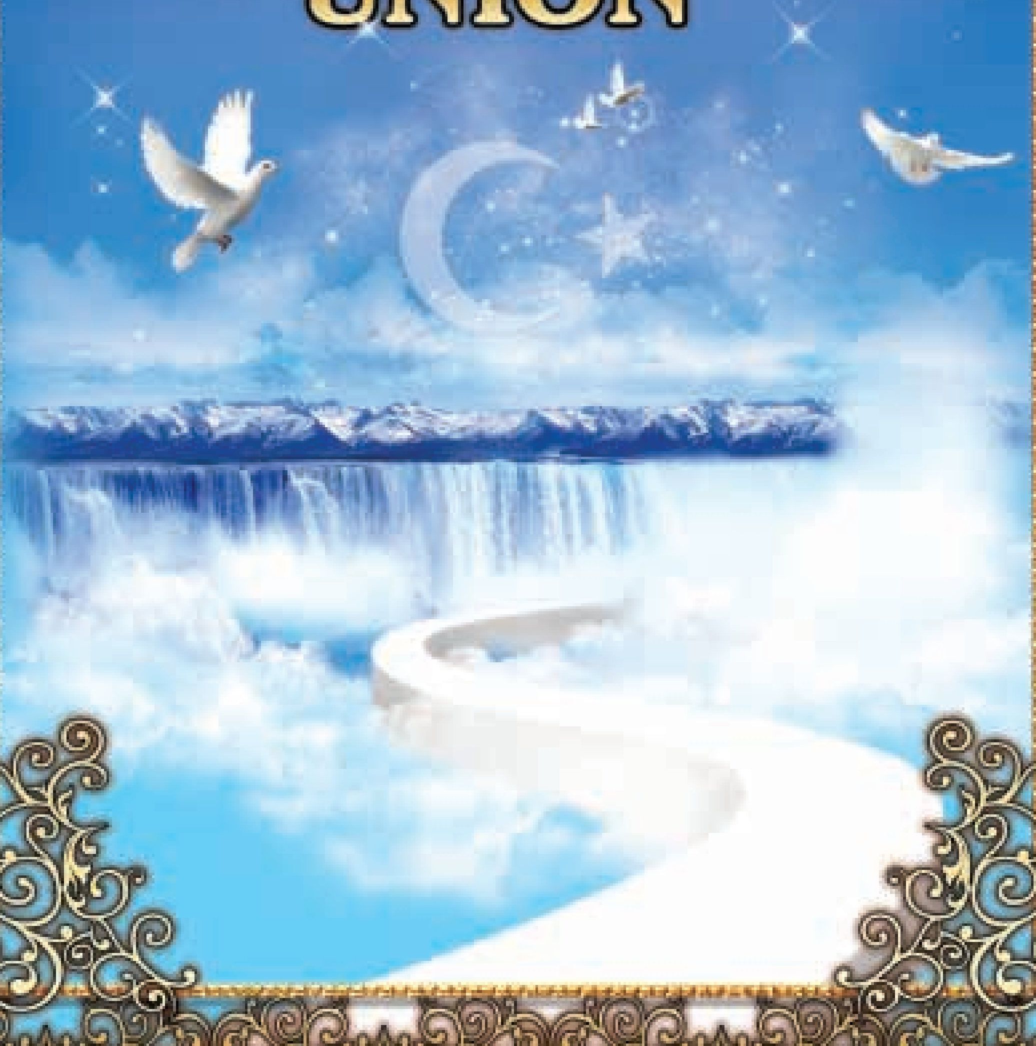
ADNAN OKTAR - HARUN YAHYA

# A CALL FOR A TURKISH-ISLAMIC UNION



This book deals with the Muslim world's need for the establishment of a Turkish Islamic Union and its importance for world peace in the light of the political, sociological and economic facts.

The current situation clearly suggests that Muslims will influence the developments of the twenty-first century in one way or another. However, what really matters here is that this influence must benefit the Islamic world in particular and humanity in general. The first thing that comes to mind at this stage is whether the Islamic world can play such a role, given its present condition. No doubt, Muslims have the necessary ability and awareness to shoulder this responsibility. Since the era of the Prophet Muhammad (may Allah bless him and grant him peace), Muslims led the way in science, reason, thought, art, culture, and civilization, and produced many benefits for humanity. Muslims taught the world science, reasoning, medicine, art, hygiene, and countless other subjects. In order to restart the rise of Islam, powered by the Qur'an's light and wisdom, present-day Muslims have to acquire guidance based on the Qur'an's morality and the Prophet's (may Allah bless him and grant him peace) example.

The Islamic world's disunity and fragmentation is an even more urgent and vital problem that must be resolved. The fact that the Muslims have not been able to form a powerful and active Turkish Islamic Union is a major contributor to many of today's ills. When a strong union is formed, such problems will either not arise or will be resolved far quicker than anticipated.



## ABOUT THE AUTHOR

Adnan Oktar, who writes under the pen-name Harun Yahya, was born in Ankara in 1956. Since the 1980s, the author has published many books on faith-related, scientific and political issues. He is well-known as the author of important works disclosing the imposture of evolutionists, their invalid claims, and the dark liaisons between Darwinism and such bloody ideologies as fascism and communism.

All of the author's works share one single goal: to convey the Qur'an's message, encourage readers to consider basic faith-related issues such as Allah's existence and unity and the Hereafter; and to expose irreligious systems' feeble foundations and perverted ideologies. His more than 300 works, translated into 63 different languages, enjoy a wide readership across the world.

By the will of Allah, the books of Harun Yahya will be a means through which people in the twenty-first century will attain the peace, justice, and happiness promised in the Qur'an.


بسم الله الرحمن الرحيم
الله
رسول
محمد

# To the Reader

A special chapter is assigned to the collapse of the theory of evolution because this theory constitutes the basis of all anti-spiritual philosophies. Since Darwinism rejects the fact of creation—and therefore, Allah's existence—over the last 150 years it has caused many people to abandon their faith or fall into doubt. It is therefore an imperative service, a very important duty to show everyone that this theory is a deception. Since some readers may find the opportunity to read only one of our books, we think it appropriate to devote a chapter to summarize this subject.

All the author's books explain faith-related issues in light of Qur'anic verses, and invite readers to learn Allah's words and to live by them. All the subjects concerning Allah's verses are explained so as to leave no doubt or room for questions in the reader's mind. The books' sincere, plain, and fluent style ensures that everyone of every age and from every social group can easily understand them. Thanks to their effective, lucid narrative, they can be read at one sitting. Even those who rigorously reject spirituality are influenced by the facts these books document and cannot refute the truthfulness of their contents.

This and all the other books by the author can be read individually, or discussed in a group. Readers eager to profit from the books will find discussion very useful, letting them relate their reflections and experiences to one another.

In addition, it will be a great service to Islam to contribute to the publication and reading of these books, written solely for the pleasure of Allah. The author's books are all extremely convincing. For this reason, to communicate true religion to others, one of the most effective methods is encouraging them to read these books.

We hope the reader will look through the reviews of his other books at the back of this book. His rich source material on faith-related issues is very useful, and a pleasure to read.

In these books, unlike some other books, you will not find the author's personal views, explanations based on dubious sources, styles that are unobservant of the respect and reverence due to sacred subjects, nor hopeless, pessimistic arguments that create doubts in the mind and deviations in the heart.

# A CALL FOR A TURKISH ISLAMIC UNION

HARUN YAHYA
(ADNAN OKTAR)

# About the Author

Now writing under the pen-name of HARUN YAHYA, Adnan Oktar was born in Ankara in 1956. Having completed his primary and secondary education in Ankara, he studied fine arts at Istanbul's Mimar Sinan University and philosophy at Istanbul University. Since the 1980s, he has published many books on political, scientific, and faith-related issues. Harun Yahya is well-known as the author of important works disclosing the imposture of evolutionists, their invalid claims, and the dark liaisons between Darwinism and such bloody ideologies as fascism and communism.

Harun Yahya's works, translated into 63 different languages, constitute a collection for a total of more than 55,000 pages with 40,000 illustrations.

His pen-name is a composite of the names Harun (Aaron) and Yahya (John), in memory of the two esteemed Prophets who fought against their peoples' lack of faith. The Prophet's seal on his books' covers is symbolic and is linked to their contents. It represents the Qur'an (the Final Scripture) and Prophet Muhammad (may Allah bless him and grant him peace), last of the prophets. Under the guidance of the Qur'an and the Sunnah (teachings of the Prophet [may Allah bless him and grant him peace]), the author makes it his purpose to disprove each fundamental tenet of irreligious ideologies and to have the "last word," so as to completely silence the objections raised against religion. He uses the seal of the final Prophet (may Allah bless him and grant him peace), who attained ultimate wisdom and moral perfection, as a sign of his intention to offer the last word.



All of Harun Yahya's works share one single goal: to convey the Qur'an's message, encourage readers to consider basic faith-related issues such as Allah's existence and unity and the

Hereafter; and to expose irreligious systems' feeble foundations and perverted ideologies.

Harun Yahya enjoys a wide readership in many countries, from India to America, England to Indonesia, Poland to Bosnia, Spain to Brazil, Malaysia to Italy, France to Bulgaria and Russia. Some of his books are available in English, French, German, Spanish, Italian, Portuguese, Urdu, Arabic, Albanian, Chinese, Swahili, Hausa, Dhivehi (spoken in Maldives), Russian, Serbo-Croat (Bosnian), Polish, Malay, Uygur Turkish, Indonesian, Bengali, Danish and Swedish.

Greatly appreciated all around the world, these works have been instrumental in many people recovering faith in Allah and gaining deeper insights into their faith. His books' wisdom and sincerity, together with a distinct style that's easy to understand, directly affect anyone who reads them. Those who seriously consider these books, can no longer advocate atheism or any other perverted ideology or materialistic philosophy, since these books are characterized by rapid effectiveness, definite results, and irrefutability. Even if they continue to do so, it will be only a sentimental insistence, since these books refute such ideologies from their very foundations. All contemporary movements of denial are now ideologically defeated, thanks to the books written by Harun Yahya.

This is no doubt a result of the Qur'an's wisdom and lucidity. The author modestly intends to serve as a means in humanity's search for Allah's right path. No material gain is sought in the publication of these works.

Those who encourage others to read these books, to open their minds and hearts and guide them to become more devoted servants of Allah, render an invaluable service.

Meanwhile, it would only be a waste of time and energy to propagate other books that create confusion in people's minds, lead them into ideological confusion, and that clearly have no strong and precise effects in removing the doubts in people's hearts, as also verified from previous experience. It is impossible for books devised to emphasize the author's literary power rather than the noble goal of saving people from loss of faith, to have such a great effect. Those who doubt this can readily see that the sole aim of Harun Yahya's books is to overcome disbelief and to disseminate the Qur'an's moral values. The success and impact of this service are manifested in the readers' conviction.

One point should be kept in mind: The main reason for the continuing cruelty, conflict, and other ordeals endured by the vast majority of people is the ideological prevalence of disbelief. This can be ended only with the ideological defeat of disbelief and by conveying the wonders of creation and Qur'anic morality so that people can live by it. Considering the state of the world today, leading into a downward spiral of violence, corruption and conflict, clearly this service must be provided speedily and effectively, or it may be too late.

In this effort, the books of Harun Yahya assume a leading role. By the will of Allah, these books will be a means through which people in the twenty-first century will attain the peace, justice, and happiness promised in the Qur'an.

By Harun Yahya

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# A CALL FOR A TURKISH ISLAMIC UNION

HARUN YAHYA
(ADNAN OKTAR)





# CONTENTS

# FOREWORD TO THE SECOND EDITION

The establishment of the Turkish-Islamic Union will be the salvation of everyone, of people of all faiths, all nations and all opinions, not just of the Islamic world. This union will bring love, brotherhood, friendship, plenty and abundance to the world. The Turkish-Islamic Union to be established under Turkish leadership will be instrumental in the world attaining an entirely new beauty, in a huge rise in plenty and abundance, in major progress in art and science, and in the construction of a powerful and deep-rooted civilization. By Allah's leave, the establishment of the Turkish-Islamic Union is an absolute certainty. This is the destiny ordained by Allah.

Turkey will be the natural leader of this Union. All Turkic and Muslim countries sincerely accept and desire Turkish leadership. At the root of this lie Turkey's historic experience and the moral virtues of the Turkish nation, which have been proved over and over again. The Turkish nation's desire for the role of leader is not based on any idea of racial superiority. There are no irrational and illogical ideas behind this, ideas that would also run contrary to the moral values of the Qur'an, along the lines of "we want to be the leader and for everyone else to follow behind" or "we are superior, and all other races must follow us."

The superiority in question is a moral one. The leadership to be assumed is in fact a desire to assume suffering and responsibility in order to protect, watch over and serve others, to act as a kind of older brother.

One of the main proofs that the Turkish Nation will fulfill this historic responsibility is the way that in the hadith about the end times our Prophet (may Allah bless him and grant him peace) makes particular reference to Istanbul and to Turkey. As revealed by the Prophet (may Allah bless him and grant him peace), Hazrat Mahdi (pbuh) will be active in Istanbul, will construct the Turkish-Islamic Union by bringing the dispersed Turkic states back together, and will appear with the Sacred Trusts.

## *HAZRAT MAHDI (PBUH) WILL SPIRITUALLY CAPTURE ISTANBUL*

Narrated by ibn 'Amr: … The Prophet (may Allah bless him and grant him peace) said, "O Ummah! Six things will happen before the Hour … **The sixth is the conquest of Medina."**

*He was asked, "O Messenger of Allah, which medina [city]?"*

*He said, "Constantinople [Istanbul]."*

*(*) This is the conquest of Constantinople by Hazrat Mahdi (pbuh). (Signs of the Last Day, p. 204; Ramuz al-Ahadith, 296)*

*Allah will capture Constantinople [Istanbul] through His beloved friends [Hazrat Mahdi (pbuh)]. (Signs of the Last Day, p. 181)*

*Nations will come under his [Hazrat Mahdi (pbuh)] command. Allah will make him the instrument of the [spiritual] capture of Constantinople [Istanbul]. (Al-Burhan fi Alamat al-Mahdi Akhir al-Zaman, p. 56)*

## HAZRAT MAHDI (PBUH) WILL SERVE AMONG THE TURKS

*Hazrat Mahdi (pbuh) will never leave Rum, the Turks [because Turkey used to be known as the region of Rum]. (Narrated from Ish'afu'r-Ragibin, Tilsimlar, p. 212)*

*A Tirmidhi hadith says that "the Hour will not come until Hazrat Mahdi (pbuh) rules the Arabs" (Tirmidhi, Fitan: 43). This means he will not appear from among the Arabs because in order to rule over the Arabs he will have not to be one of them. (Signs of the Last Day, p. 170)*

*Some people will appear from the East and prepare the way for Hazrat Mahdi (pbuh). Hazrat Mahdi (pbuh) will be the ruler among them. (Ibn Majah, Kitabul Fitan: 35 (4088) This hadith shows that he will come from among a people existing in or coming from the east. This refers to the Turks, who were then living in the east and who subsequently settled in Anatolia, and Allah knows the truth. (Signs of the Last Day, p. 171)*

*Ibn Khaldun and al-Qurtubi*

*record that Hazrat Mahdi (pbuh) will come from the Mashriq (the east), Khorasan (the area to the west of the Caspian Sea) and the Amu Darya (these being regions inhabited by Turks). (Macdonald, Encyclopedia of Islam, 7:478.)*

*These things all show that Hazrat Mahdi (pbuh) will engage in intensive activities among the Turks. (Saban Dogen, Mehdi ve Deccal [The Mahdi and the Dajjal], p. 172)*

Sayyid Ahmad Husamaddin (ra) says this about Hazrat Mahdi's (pbuh) birthplace in his Istihracname:

*"An individual will come from among the Muslims, and the honor of that individual will be radiant like the rays of the Sun, shining around from the greatest peak of the Caucasus." (Osman Yuksel Serdengecti, City with No Temple, Serdengecti Publication: VI, p.107)*

## THE FRAGMENTED TURKISH STATES WILL BE UNITED BY HAZRAT MAHDI (PBUH)

*... And dispersed Turkish flags will appear and help my son [Hazrat Mahdi (pbuh)] in every nook and cranny. (al-Ghaybah al-Nomani, p. 323)*

*... Allah will cause him [Hazrat Mahdi (pbuh)] to conquer Rum, Daylam, Sindh, India, Kabul and the Caspian. (Sheikh Muhammad bin Ibrahim Nomani, al-Ghaybah al-Nomani, p. 274)*

According to a hadith of the Prophet's (may Allah bless him and

grant him peace), Hazrat Mahdi (pbuh) will first appear from Turkey with the Turkish flag and will then become the spiritual ruler of other Islamic countries with their green flags. He will be instrumental in the founding of the Turkish-Islamic Union and will assume the spiritual leadership of it. The hadith is as follows:

***In that year the disappearance of my son [Hazrat Mahdi (pbuh)], who will have the red flag and afterwards the green flag, will be announced. (Sheikh Muhammad bin Ibrahim Nomani, al-Ghaybah al-Nomani, p. 170)***

## HAZRAT MAHDI (PBUH) WILL HAVE THE SACRED TRUSTS WITH HIM



The scholars who narrated the hadith about the end times spoke of the events of the end times being based in the centers of the caliphate of their own times. This is why, with regard to the place where Hazrat Mahdi (pbuh) will appear from, different scholars have

*The Holy Banner of the Prophet (may Allah bless him and grant him peace)*



*Left: The sword of the Messenger of Allah (may Allah bless him and grant him peace)*

*Below: the Blessed Mantle, the mantle of the Prophet (may Allah bless him and grant him peace)*



*Below: the staff of the Prophet (may Allah bless him and grant him peace). Together with the banner and the pulpit of the Prophet (may Allah bless him and grant him peace) his staff is regarded as a sign of the caliphate.*



cited such places as Iraq, Damascus, Kufa and Medina, which were the centers of the caliphate in their own times. However, the common feature of these accounts is that the events of the end times will take place in the center of the caliphate. The final center of the caliphate was "Istanbul." The caliphate was officially abolished at the beginning of the last century, and it was never transferred anywhere else after that time. Consequently, Istanbul is the only city to still bear this spiritual title. The two standards, sword and robe of our Prophet (may Allah bless him and grant him peace), together with other sacred trusts, are kept in Topkapi Palace, Istanbul.

> *It is related from Abdullah ibn Shurafa: "The banner of our Prophet (may Allah bless him and grant him peace) will be adorned, together with Hazrat Mahdi (pbuh)." (Al-Burhan fi Alamat al-Mahdi Akhir al-zaman, p. 65)*
>
> *Nuaym ibn Hammad narrates from Abu Jafar; "Hazrat Mahdi (pbuh) will appear in the evening with the banner, robe, sword, signs, radiance and beautiful expression of our Prophet (may Allah bless him and grant him peace). (Mar'iy Ibn Yusuf Ibn Abi Baqr ibn Ahmad ibn Yusuf al-Maqdi'si Faraidu Fawaidi'l Fikr Fi'l Imam al-Mahdi al-Muntazar)*
>
> *The Mahdi (pbuh) will appear with the banner of our Prophet (may Allah bless him and grant him peace). That banner is unstitched, black, and has four corners. It has never been unfurled since the death of our Prophet (may Allah bless him and grant him peace) but will be unfurled by Hazrat Mahdi (pbuh). (The Book of Portents of the Awaited Mahdi, pp. 41-42, 52, 54)*





*One of the Sacred Trusts kept in Topkapi Palace is a cooking vessel said to have been used by the Prophet Abraham (pbuh).*

*Below: the sword of the Prophet (may Allah bless him and grant him peace) kept in Topkapi Palace*

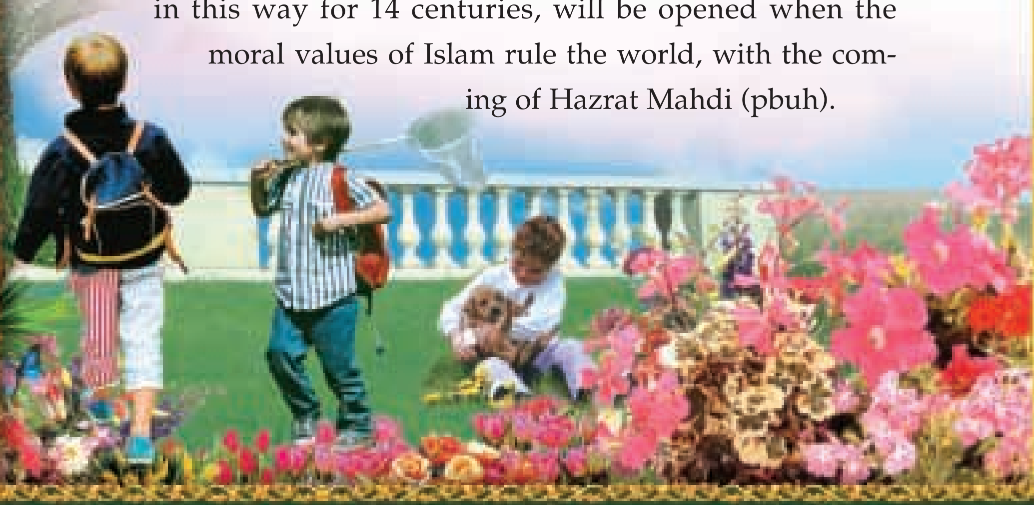


*Above: the case containing the Sacred Seal of the Prophet (may Allah bless him and grant him peace), another of the Sacred Trusts in Topkapi Palace. The words "Muhammad, the Messenger of Allah" appear on the seal, in three lines. The first says "Muhammad," the second "Rasul" and the third "Allah."*

*As for signs, he [Hazrat Mahdi (pbuh)] will have with him the shirt, the sword, and the banner of our Prophet (may Allah bless him and grant him peace). That banner has never been unfurled since the death of our Prophet (may Allah bless him and grant him peace). And, it will not be unfurled until the appearance of Hazrat Mahdi (pbuh). (Portents of the Last Day, p. 164)*

*He will appear with the camel hair banner of our Prophet (may Allah bless him and grant him peace). That banner has four corners, is unstitched and black in color. There is a halo on it. It has not been unfurled since the death of our Prophet (may Allah bless him and grant him peace), but it will be opened when Hazrat Mahdi (pbuh) appears. (Al-Burhan fi Alamat al-Mahdi Akhir al-zaman, p. 23)*

One important feature of this banner, which we are told will only be unfurled by Hazrat Mahdi (pbuh) in the end times is that "it has never been unfurled since the death of the Prophet (may Allah bless him and grant him peace)." The banner has never been opened by any state, including the Ottoman Empire, out of respect for the Prophet (may Allah bless him and grant him peace), and was never taken out of its cover even during the battles or during the ceremonies it was taken to. The banner, preserved in this way for 14 centuries, will be opened when the moral values of Islam rule the world, with the coming of Hazrat Mahdi (pbuh).



## *NO BLOOD WILL BE SHED IN THE WORLD WHEN THE TURKISH-ISLAMIC UNION IS ESTABLISHED*

As set out in detail in the sections that follow, the Turkish-Islamic Union will be a union that is based on the moral values of the Qur'an, and therefore one of peace that treats people of all opinions, beliefs and nations with affection and understanding and that protects the rights of all and sets everyone at ease. The Turkish-Islamic Union will put a complete end to all conflicts, acts of terror and anarchy. With its establishment, all strife will come to an end. With the construction of this fine union, Jews and Christians will also attain an environment in which they can worship in security, do business as they wish, settle where they choose and feel themselves in complete safety. The foundation of the Turkish-Islamic Union will take place without a drop of blood being spilled, with Muslims coming together in love, and with the spread of friendship through affection, good words, wise and rational language.

It is a fact imparted by the Prophet (may Allah bless him and grant him peace) that in the time of the foundation of the Turkish-Islamic Union all conflicts will come to an end, all weapons will fall silent and people will live in peace and love. Our Prophet (may Allah bless him and grant him peace) has revealed that not one drop of blood will be shed in the time of

Hazrat Mahdi (pbuh). We are told in hadith that when Hazrat Mahdi (pbuh) appears and the Turkish-Islamic Union is established peace, justice, beauty and safety will enfold the world:

> *People will seek refuge in Hazrat Mahdi (pbuh) as honey bees cluster around their sovereign. He will fill the world that was once full of cruelty, with justice. His justice will be as such that HE WILL NOT wake a sleeping person or EVEN SHED ONE DROP OF BLOOD. The earth will return to the age of happiness. (Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntazar, p. 29)*

> *[Hazrat Mahdi (pbuh)] will follow the way of the Prophet (may Allah bless him and grant him peace). HE WILL NOT wake up a sleeping person or SHED BLOOD. (Al-Barzanji, Pamuk Publishing, Istanbul, 2002, p. 163)*

> *In the time of Hazrat Mahdi (pbuh) NO ONE WILL be woken up from their sleep or HAVE A BLEEDING NOSE. (Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntazar, p. 44)*

> *Those obeying him [Hazrat Mahdi (pbuh)] will pay homage to him between ruqun and maqam (near Qaba). THEY WILL not wake a sleeping person, NEVER SHED BLOOD. (Al-Haytami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntazar, p. 24)*

> *This (Amr) [Hazrat Mahdi (pbuh)] WILL FILL EARTH WITH JUSTICE, just as people previously filled it with cruelty. (Sunan Ibn Majah, 10/348)*

> *The world filled with oppression and tyranny WILL OVERFLOW WITH JUSTICE AFTER HE [HAZRAT MAHDI (pbuh)] COMES. (Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntazar, p. 20)*

> *THERE WILL BE SUCH AN ABUNDANCE OF JUSTICE IN THE HAZRAT MAHDI'S (pbuh) TIME that just as all the goods taken away by force will be returned to their owners. (Al-Qawl*

*al-Mukhtasar fi `Alamat al-Mahdi al-Muntazar, p. 23)*

*HIS [THE MAHDI'S (pbuh)] JUSTICE WILL COVER ALL PLACES and he will rule among people with the Sunnah of the Prophet (may Allah bless him and grant him peace). He will even also call for one who is in need to be brought forward, and when that command is obeyed only one person will come. (Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntazar, p. 20)*

*If there were only one day left for the world, that day would be lengthened until a man from among the people of my household, was sent; just as the Earth is filled with cruelty, HE WILL FILL THE EARTH WITH JUSTICE. (Sunan Abu-Dawud, 5/92)*

*Hazrat Mahdi (pbuh) is one of my people, and HE WILL FILL THE EARTH WITH TRUTH AND JUSTICE, just as it is now filled with cruelty and torture. (Sunan Abu-Dawud, 5/93)*

*Like the cup fills with water, SO WILL EARTH FILL WITH PEACE. THERE WILL BE NO ENMITY LEFT between any people. ALL HOSTILITY, FIGHTING, AND ENVY WILL DISAPPEAR. (Sahih Muslim, 1/136)*

*... In the same way that Almighty Allah started Islam with me, so He will end it with him (Hazrat Mahdi [pbuh]). In the same way that THEY WERE FREED FROM POLYTHEISM AND ENMITY AND THEIR HEARTS WERE FILLED WITH FRIENDSHIP AND LOVE THROUGH ME, SO IT WILL BE AGAIN [WITH THE COMING OF HAZRAT MAHDI (pbuh)]. (Portents of the Mahdi of the End Times, Jalaladdin as-Suyuti, p. 20)*

*... IN HIS [HAZRAT MAHDI (pbuh)] TIME THE GOOD BECOME EVEN BETTER, AND EVEN THE WICKED ONES ARE TREATED WELL. (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir al-zaman, p. 17)*

## THE GREATEST RELIGIOUS OBLIGATION OF THE AGE IS ISLAMIC UNION

*Bediüzzaman Said Nursi*

For Muslims to be united and not to fall into division and fragmentation is a command that Allah reveals in the Qur'an. All Muslims are brothers, no matter what their language, race or sect. The closeness and friendship between them should therefore resemble that between brothers. No matter where in the world they may live, Muslims must love, protect and support one another like true brothers, in the same way that brothers never leave one another in difficulties, always run to help and support one another and protect and watch over each other.

If Muslims do not do this, if they do not love and protect one another like brothers, if they are not united in a spirit of solidarity, then they have disobeyed Allah's command. And that is a situation no Muslim will wish to find himself in. It is essential for every Muslim who loves and fears Allah and scrupulously obeys all His commands to strive and constantly pray for the unity of the Islamic world.

If the Islamic world wishes to construct a powerful, stable and prosperous civilization and to guide the world and lead the way in all spheres, then it must act as one.

The lack of such unity, division and fragmentation among Muslim countries, the failure of the Islamic world to speak with one voice, leaves innocent Muslim peoples defenseless. Helpless and needy women, children and elderly people are waiting to be saved from oppression in Palestine, Iraq, Afghanistan, Kashmir, East Turkestan, Moro and many other places. Responsibility for these innocent people lies with the Islamic world before anyone else. Muslims must never forget our Prophet's (may Allah bless him and grant him peace) words, *"A Muslim is the brother of a Muslim. He neither oppresses him nor leaves him in danger."*

Throughout his life the great Islamic scholar Bediuzzaman waged an intellectual struggle for the unification of the Muslim world and made Muslims aware of the importance of that union being established. Bediuzzaman, who said, *"The greatest religious obligation of the age is Islamic Union...,"* expressed the importance of striving for the unity of the Islamic world in the wisest manner. In his Risalat an-Noor he frequently concentrated on Muslims loving and supporting one another, displaying solidarity and protecting and watching over one another, and himself always behaved in a reconciliatory and unificatory manner.



Today, too, it is most important for all Muslims to adopt this language of Bediuzzaman's as a role model, live by the joy and determination even more than he displayed for the unification of the Islamic world and to allow nobody to make them faint-hearted on this subject. It must not be forgotten that Muslim unity is a command of Allah's and, by His will, will certainly come about. As Bediuzzaman says: *"Almighty Allah, Who fills and empties the world between the heavens and earth with clouds, and in an instant stills the storms of the sea, and in an hour in spring creates samples of the summer and in an hour in summer creates a winter storm, such an* ***All-Powerful One of Glory can also scatter the darkness of the world of Islam by means of Hazrat Mahdi (pbuh). He has promised this, and certainly He will carry out His promise."*** *(Letters / Twenty - Ninth Letter - Seventh Section - p.515)* And by Allah's leave, these are tidings that the Islamic world will definitely be united, that it will be bound together like buildings welded with lead, that they will act like true brothers on the path of Allah and will be instrumental in people all over the world living by the moral values of the Qur'an.

Said Nursi describes Islamic Union as follows in his Damascus Sermon:

> ***The way of the Prophet Muhammad (may Allah bless him and grant him peace) is free of all doubts and trickery, and therefore does not condescend to concealing things, which is suggestive of doubt and trickery. Anyway, such a mighty, extensive, all-em-***

***bracing truth could in no way be hidden, especially from the people of this time. How could an ocean be concealed in a pitcher? I repeat: the means of unity of the Muhammadan Union, which in reality is Islamic Unity, is Divine Unity. Its oath and pledge is belief... Its membership consists of all believers. Its code of rules are the practices of the Prophet (may Allah bless him and grant him peace). Its laws are the commands and prohibitions of the Shari'a [the morality of the Qur'an]. THIS UNION IS NOT A TRADITION BUT A WORSHIP.** (The Damascus Sermon / First Addendum / Third Part - p. 81)*

In these words, Bediuzzaman clearly and explicitly describes the values that Muslims should base their union upon:

All Muslims who

- Believe in the One Allah,
- Follow the Prophet Muhammad (may Allah bless him and grant him peace) and
- Have adopted the Qur'an and the Sunnah as their guides

are brothers and have a responsibility to act together as one.



The fact that they live in different countries, belong to different races or cultures and possess different ideas or practices is no obstacle to their being brothers or united. On the contrary, each of these qualities is a blessing created by Allah, and a source of wealth for Muslims. As Bediuzzaman

also says, Muslims must not regard the establishment of the Turkish-Islamic Union as a pleasant hope, a good tradition or a political necessity, and must never forget that union is a religious obligation.

Bediuzzaman also notes that Muslims must have no hesitations or doubts regarding the fulfillment of this obligation and says that every Muslim who heeds the voice of his conscience has a great responsibility to strive for the establishment of the Turkish-Islamic Union, "the greatest religious obligation":

> ***Hiding and fear are both hypocrisy, but there is no hypocrisy in performing the obligatory acts of religion. The obligatory act of greatest importance at the present time is Islamic Unity. While the aim and goal of Unity is to stir into life the long, many- branched, far-reaching luminous chain which binds together the centers of Islam and their places of worship, to arouse those bound to it, and through the wishes and promptings of their consciences drive them to the way of progress. (The Damascus Sermon / First Addendum / Third Part - p. 81)***

As Bediuzzaman also said Muslims must combine all the means at their disposal to strive for the unity of the Islamic world, work on that path with enthusiasm, fervor and determination and rouse all Muslims to establish this blessed union.

Another matter that Bediuzzaman particularly stresses in discussing the Turkish-Islamic Union is



that it will be a union of hearts, one of love and friendship. Muslims have a duty to tell others of the indispensable nature of this union, by way of love, knowledge and pleasant words. But there is no sense in entering on such an initiative without basing it on the power of faith, love for Allah, the moral values of the Qur'an and the Sunnah of our Prophet (may Allah bless him and grant him peace). That is because Allah would never permit such an initiative to be successful. But, by Allah's leave, those who act honestly, with love for Allah and the joy of faith and under the guidance of the moral virtues bestowed by the Qur'an and the hadiths, will definitely enjoy success on this path.

> ***The way of this Union is love; its enmity is only for ignorance, poverty, and strife.*** *Non-Muslims should feel sure that this Union attacks only those three facts. Our actions towards non-Muslims consist only of persuasion, for we know them to be civilized. And we suppose them to be fair-minded, so we should demonstrate that Islam is lovable and elevated. The lax and negligent should know that they cannot ingratiate themselves with the non-Muslims by being irreligious, for they only show that they are unprincipled. And no one likes unprincipledness and anarchy. Those who join this Union after due investigation will not leave it by blindly imitating such people. We present to public opinion the ideas, way, and reality of the Muhammadan Union, which is Islamic Unity. If anyone has any objections, let him voice them; we are ready to answer them. (The Damascus Sermon / First Addendum / Third Part - p. 81)*

As Bediuzzaman describes with such wisdom, the Turkish-Islamic Union will also protect and watch over non-Muslims. As is set out in detail in the following sections of the book, the moral values of Islam make it essential to treat people of other faiths and beliefs with affection and compassion. A Muslim will preach Islam using

wise, rational and pleasant language and strive to prevent evil and spread good, but he will be aware in so doing that "there is no compulsion in the religion." In an environment where people live by the moral values of Islam, everyone is free to practice his own faith, perform religious observances as he wishes and express his own ideas. As the embodiment of these requirements of Islamic moral values, the Turkish-Islamic Union will be democratic and attach great importance to human rights and will establish a climate in which freedom of expression prevails, in which the rights of Jews, Christians, people of other beliefs and even with no belief at all, and atheists are protected, and in which everyone is treated as a first-class citizen.

One subject that Bediuzzaman also concentrates on in the context of Islamic union it that this blessed union will come about through Hazrat Mahdi (pbuh) and under that blessed individual's leadership. The fact that Hazrat Mahdi (pbuh) will bring about the union of the Turkish and Islamic world is revealed in the hadiths. Said Nursi sets this truth out as follows:

> ***His Third Duty: ... THAT INDIVIDUAL WILL SEEK TO FULFILL THAT GREAT DUTY WITH THE SPIRITUAL ASSISTANCE OF ALL BELIEVERS, AND THE SOLIDARITY***

***OF ISLAMIC UNION, AND ALL SCHOLARS AND LEARNED MEN, AND IN PARTICULAR WITH THE CONTRIBUTION OF MILLIONS OF DEVOTED SAYYIDS DESCENDED FROM THE LINE OF OUR PROPHET (MAY ALLAH BLESS HIM AND GRANT HIM PEACE). (Emirdag Addendum, p. 260)***

As can clearly be seen in this passage from Bediuzzaman, one of the three duties Hazrat Mahdi (pbuh) will do is to unite all Muslims and establish the Turkish-Islamic Union. Therefore, at a time in which the moral values of the Qur'an are ignored, Hazrat Mahdi (pbuh) will be instrumental in people returning to those values. He will found the Turkish-Islamic Union, and there will be many righteous individuals who support him in this work. Bediuzzaman reveals that this third

task of Hazrat Mahdi's (pbuh) is very important and will be supported by a great mass of people. By referring to **"THE SPIRITUAL ASSISTANCE OF ALL BELIEVERS,"** Bediuzzaman is saying that a union established through an alliance of **"ALL MUSLIMS"** will assist Hazrat Mahdi (pbuh) in this task. Hazrat Mahdi (pbuh) and his helpers will be brave people who draw courage from love for Allah and joy of faith. The light of their faith will be instrumental in the illumination of the whole world. Support from such a wide-ranging alliance including all Muslims did not come about in Bediuzzaman's own day. As Bediuzzaman reveals, the spiritual help from this great mass of people will only come about in the End Times that we are currently living in and together with Hazrat Mahdi (pbuh), and it will play a major role in the fulfillment of his third task.



# FOREWORD

The Islamic world covers a huge geographic area populated by about 1.5 billion Muslims. In this book we will explain how it is a matter of urgency to bring about a Turkish Islamic Union.

One of the first things we notice when analyzing the state of the Islamic world is its many internal divisions due to deep-rooted distrust and disputes. Recent history has seen the Iran-Iraq war, Iraq's occupation of Kuwait, and East Pakistan's (Bangladesh) war of independence from West Pakistan. The civil wars and internal conflicts in Afghanistan, Yemen, Lebanon, Iraq and Algeria due to political and ethnic differences made it obvious that something is wrong with the Islamic world. In addition, very divergent religious views and models are being practiced in the Islamic world, because there is no central authority to determine what is and what is not compatible with Islam, establish consensus, and provide guidance to the general public. Catholics have the Vatican and Orthodox Christians have the Patriarchate, but there is no religious unity or central authority for Muslims.

However, solidarity is central to Islam's character. After the death of our Prophet Muhammad (may Allah bless him and grant him peace), the Islamic

world always had a leader, which institution provided religious guidance to the Muslims.

In our day, too, a progressive central authority could be formed. Establishing a Turkish-Islamic Union and a central Islamic authority, based on democratic principles and the rule of law, would be major steps forward in resolving the Islamic world's current problems.

As we progress through this book, we will analyze several aspects of this proposed Turkish-Islamic Union, such as its ability to:

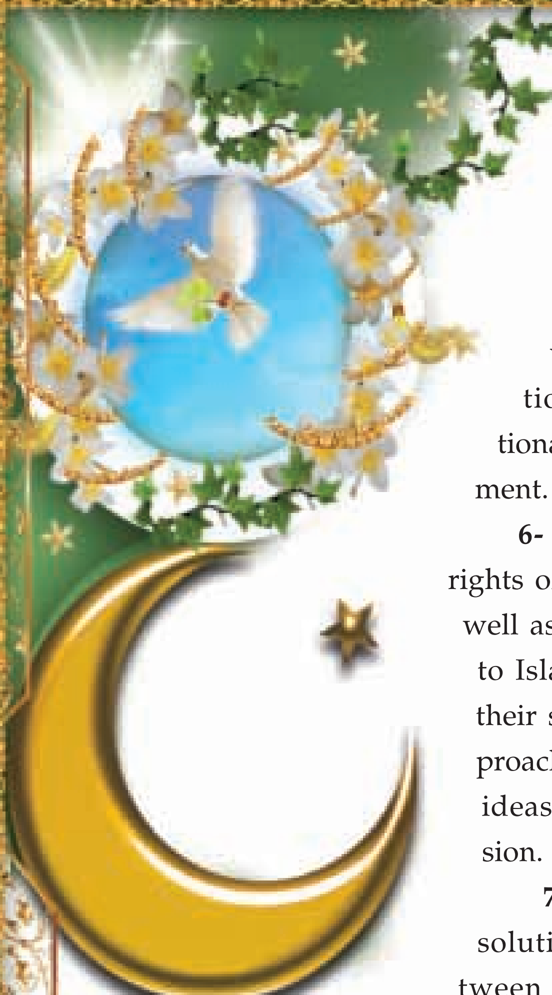
**1-** Possess a conception based on the love, affection, brotherhood and compassion required by the moral values of the Qur'an, aim to watch over and protect everyone and provide a high quality and prosperous standard of living to all.

**2-** Have a democratic and laic nature and construct a union of hearts that maintains the unitary structure of all states in bringing the Turkish-Islamic world together under a spiritual leadership.

**3-** Reach all of the Islamic world. Therefore, it must be founded upon Islam's core principles and not become the organ of a particular denomination or sect.

**4-** Support human rights, democracy, and free enterprise, and seek to achieve its mission of economic, cultural, and scientific development in the Islamic world.

**5-** Establish friendly and harmonious relations



with other countries or civilizations, and cooperate with the global community and the UN on such issues as controlling weapons of mass destruction, terrorism, international crime, and the environment.

**6-** Deal with the minority rights of Christians and Jews, as well as foreigners who migrate to Islamic countries, consider their safety a priority, and approach people of all faiths and ideas with love and compassion.

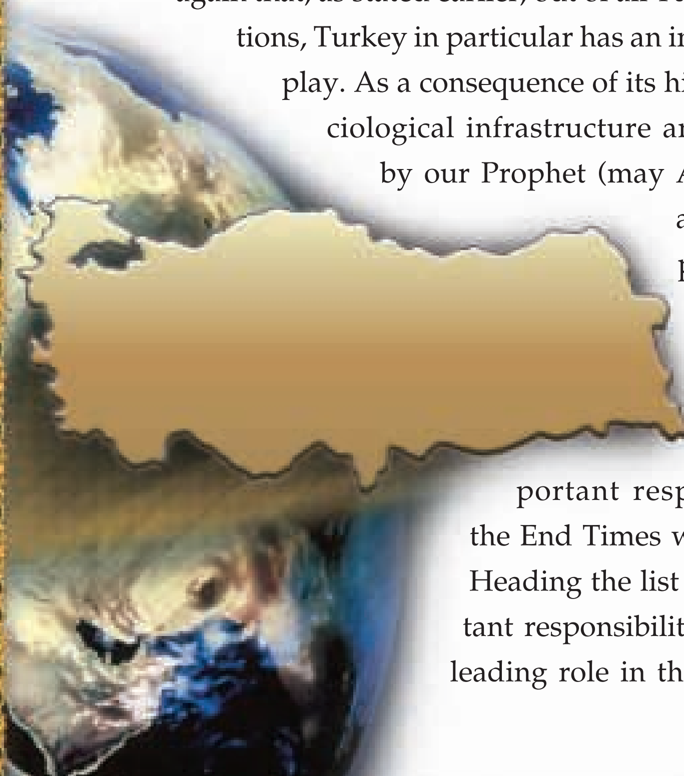
**7-** Seek fair and peaceful solutions to end conflicts between the non-Muslims and Muslims in Palestine, Kashmir, the southern Philippines, and other regions. It must defend the rights of Muslims as well as prevent radical Islamic movements from driving the situation to into a dead-end.

Such a rational, considered, and just leadership will benefit the 1.5 billion Muslims who are struggling with so many problems, as well as all humanity at large. A Turkish-Islamic Union founded upon Qur'anic principles will enable human-

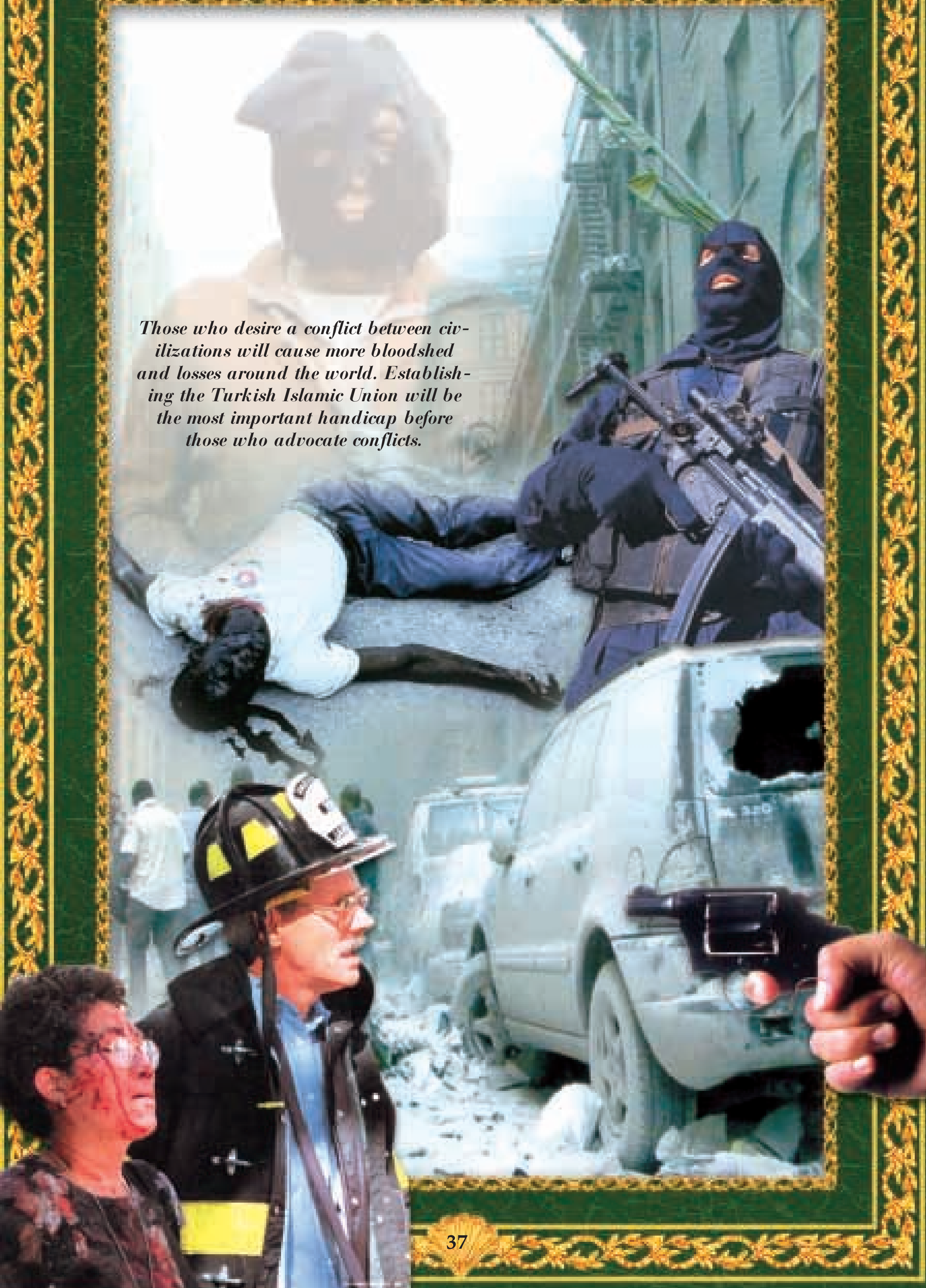
ity to find peace and justice, and the good character prescribed by the Qur'an will deliver happiness. Since the era of the Prophet Muhammad (may Allah bless him and grant him peace), Muslims led the way in science, reason, thought, art, culture, and civilization, and produced many benefits for humanity.

When Europe was in its dark ages, Muslims taught the world science, reasoning, medicine, art, hygiene, and countless other subjects. In order to restart the rise of Islam, powered by the Qur'an's light and wisdom, present-day Muslims have to acquire guidance based on the Qur'an's morality and the Prophet's (may Allah bless him and grant him peace) Sunnah (His example, or way of life).

How can this project be realized? We will investigate this issue as we proceed. Also, it must be remembered here once again that, as stated earlier, out of all Turkic Islamic nations, Turkey in particular has an important role to play. As a consequence of its historical and sociological infrastructure and as imparted by our Prophet (may Allah bless him and grant him peace) in the hadith, Turkey will undertake very important responsibilities in the End Times we are living in. Heading the list of these important responsibilities is playing a leading role in the unification of



the Turkish-Islamic world. It should also be remembered that Turkey is the heir of the Ottoman Empire, the founder of such a Turkish Islamic Union which it ruled successfully for over 5 centuries. Turkey has the social infrastructure and state tradition necessary to fulfill the requirements of this important responsibility. Furthermore, of all Muslim states, it has the best-developed relations with the West and is therefore ideally placed to mediate the differences between the West and the Islamic world. Turkey also has a tradition of compassion and harmony, and represents the Ahl as-Sunnah belief as the majority of Muslims believe. All of this makes Turkey the most qualified candidate for leading the envisaged Turkish Islamic Union.



*Those who desire a conflict between civilizations will cause more bloodshed and losses around the world. Establishing the Turkish Islamic Union will be the most important handicap before those who advocate conflicts.*

## AN INTERVIEW WITH MR. ADNAN OKTAR BY ART TV (USAK), August 19th, 2008

**Usak Art TV:** It would seem from what you say, and especially from your works on the subject, which I have read, that you attach great importance to the Turkish-Islamic Union. Going into a bit more detail, you say things that emphasize Islamic Union, and that stress the Turkish-Islamic Union.

**Adnan Oktar:** Yes.

**Usak Art TV:** You say that the Turks, Laz people and Circassians living in Turkey are one single whole. Let us expand on that, if you will. Muslims in Turkey have begun to understand Turkey's importance in the Muslim world in particular. What are your views on this subject? Do you think the importance of the Turkish-Islamic Union will reach a truly remarkable level?



**Adnan Oktar:** Our Prophet (may Allah bless him and grant him peace) always set the hadith regarding the End Times in Turkey. Always Istanbul and Turkey. And there are accounts saying the Turkish nation will be

in the vanguard. Turkishness is always mentioned in the context of Hazrat Mahdi (pbuh). The Turkish nation is a very blessed and noble one. It always carried the banner of Islam. It is a heroic nation. It is courageous and keeps its word. You can see this in the essence of the army. Whichever country you may go to in the world, whenever Turkish troops are mentioned people will talk about them with love and say, "We wish all the others would go and that Turkish troops would come." Go to Somalia, for instance, and they will say, "let the rest go but let Turkish troops come." Or go to Afghanistan and they will embrace Turkish troops. Why? Because they are courageous and honest. They are affectionate.

**Usak Art TV:** They have faith.

**Adnan Oktar:** They have faith. They fear Allah and behave rationally, logically. Allah appoints such a nation as the standard bearer for Islam. Allah has given this nation the task of spreading Islamic moral values, insha'Allah. That was also how it was in Ottoman times. Everyone who says he is Turkish is a Turk. For example, I am a sayyid. I am descended from the Prophet (may Allah bless him and grant him peace), but I am also a pure-blood Turk. A genuine Turk. It is as if Allah has bestowed a spiritual protection on this nation, on everyone who says he is a Turk, such an exemplary and virtuous nation, a nation that lives by Islam in an exemplary manner. Ask anyone in the Islamic world who best embodies Islam, and they will say Turkey. Turks embody it in the most consis-

tent, just and rational manner. They are the most immaculate, spotless. That is why there is unanimity that Turkey should be the leader, and that is what the Turkish world and the Islamic world say. A large part of the Turkish world is Muslim, but the Christians are our brothers, too. And the Jews are our brothers. Armenians and Georgians are also our brothers. We embraced all of them in the community of Ottoman nations. They are all people who served the Ottoman Empire and Turkishness. They all served Islam and the Qur'an. For example, the finest artisans and artists emerged from among the Armenians. From the Greeks. Jewish scientists and artists gave great service. They served at court. But then this strife was manufactured. Through the corruption of racism they were tricked into thinking that this hatred and fight really existed. The masons played that treacherous trick on them. For example, they made those spotless people afraid to say that they were Greek or Armenian. They made them reluctant to admit they were Jews. That was a masonic plot. But in fact they are our brothers, the People of the Book. They love the Prophet Abraham, the Prophet Ishmael, the Prophet Isaac and the Prophet Jacob (peace be upon them all). They believe in the one Allah. We love the same prophets. We love the same angels. They are all older forms of the true faith. They are old true faiths. Of course, Islam is the last true faith, insha'Allah. But they are the People of the Book. Allah says they are the People of the Book in the Qur'an. That is why all this ha-

tred and conflict and enmity will disappear. What need is there for the scourge of racism, or sectarianism? If Turkey gets involved as an older brother, the climate will calm down completely. That is why the Turkish-Islamic Union is so very, very urgent. Thousands of people, elderly people, were killed in Georgia. Is that not a disgrace, a sin?

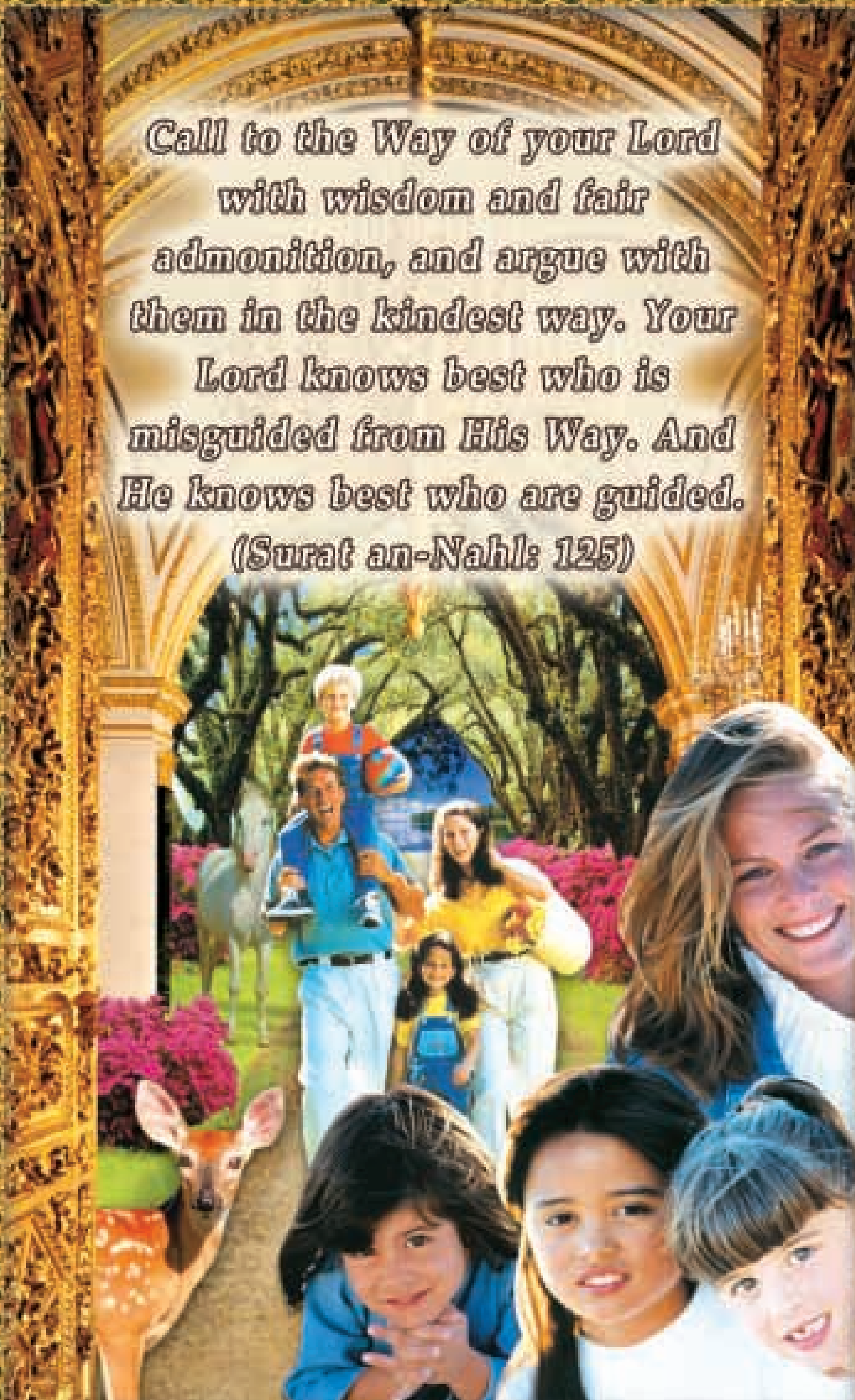
There will be consequences if Turkey delays by even a single day. We need action right away. Turkey should propose it, and not a single person will object. For example, go to Syria and suggest they unite with Turkey. Syria would not hesitate for two days. Propose it to Azerbaijan. They have already proposed it. Azerbaijan itself wants it. They have many times said, "Let us amalgamate with Turkey." "Let us unite as two states, one nation" they said. That is why the proposal needs to be made official. But in order for it to be made official, the grass roots need to put it to the government. They need to say, "This is what we want." This needs to be repeated persistently to encourage the government to take action. This is highly important. Charities, foundations, the public, all our Muslim brothers and the whole Turkish nation must concentrate on the matter. The Turkish-Islamic Union is a must. We must join the EU as leader of the Turkish-Islamic Union. It is leadership that becomes us. And let us regenerate Europe, and America and Russia. Let us enrich the whole world. Turkey's mission is to enrich and strengthen the whole world, to build peace. But we the Turkish nation have no racist pretensions.



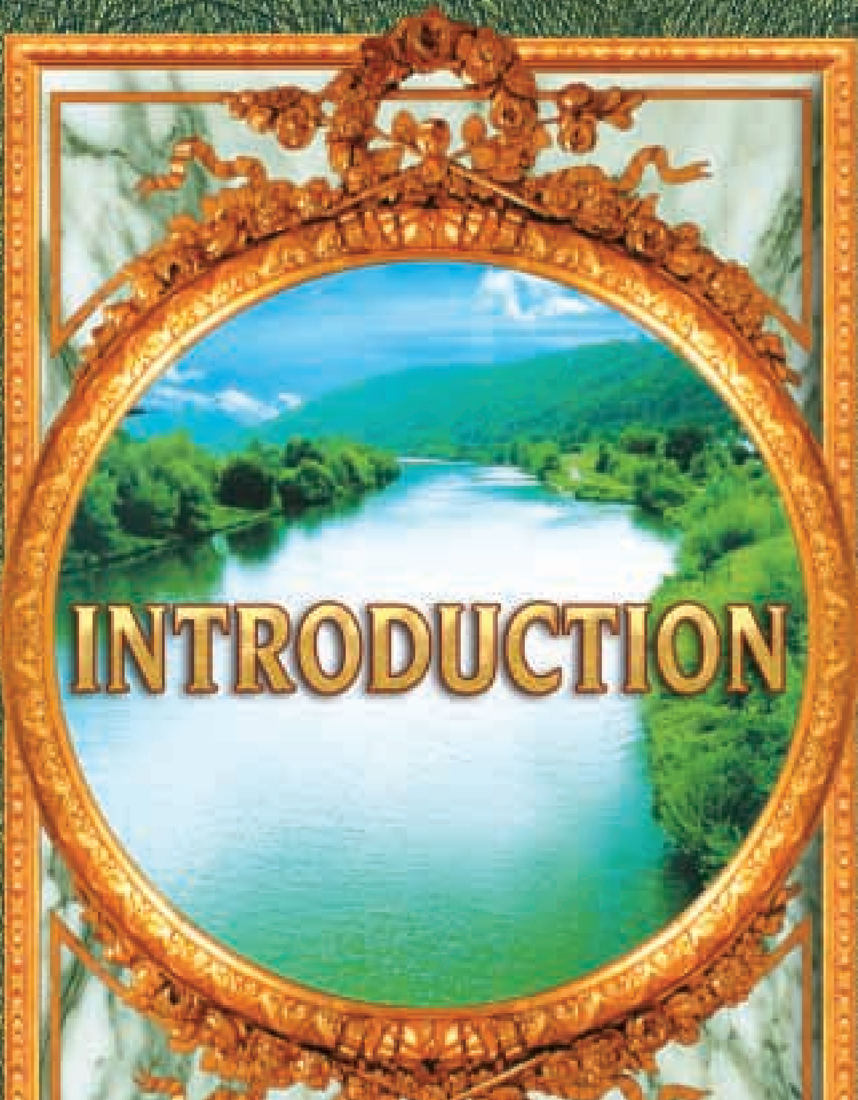
Finally, the solutions proposed here need to be implemented immediately, because certain circles increasingly try to provoke a clash of civilizations between the Western and Islamic worlds. Setting up the Turkish Islamic Union will cause this danger to disappear.

History proves that the coexistence of different civilizations is in fact a most pleasant wealth and blessing. A multicultural state does not experience difficulties because of existing internal differences, but because of its inability to manage those differences. Different cultures that exist side by side choose either conflict or peace and cooperation, depending upon their existing levels of compassion and whether they can or cannot control those factors leading to radicalism and hardness. At present, there may be some Westerners and Muslims who prefer hostility and conflict over compassion and harmony. Thus, misunderstandings and prejudices against Islam and the Muslims continue to present certain difficulties. On the other hand, Westerners feel unnecessarily threatened because of various misunderstandings. Therefore, a solution to these problems is needed urgently to avoid even worse conflicts and misunderstandings.

As this book will reveal, the Turkish Islamic Union will play an important role in preventing the escalating risk of conflict, for all Islamic countries will move together as one body.


Call to the Way of your Lord with wisdom and fair admonition, and argue with them in the kindest way. Your Lord knows best who is misguided from His Way. And He knows best who are guided.
(Surat an-Nahl: 125)

# INTRODUCTION



The Ottoman Empire's collapse at the beginning of the twentieth century was a defining factor that determined the state of the Islamic world for the rest of the century, for many new countries arose from its ashes. However, none of them ever achieved the same degree of stability and contentment their people enjoyed during the Ottoman era.

In the twenty-first century, many problems await a solution and many conflicts need to be resolved. The balances destroyed by the Ottoman collapse were never properly restored, and thus hotspots and highly sensitive areas—most of which happen to be in the Islamic world, were created. Some of these problems were overcome by temporary measures, whereas others continue to fuel conflict and tension until today.

Most of these conflicts directly affect lands densely populated by Muslims (e.g., Palestine, Kashmir, Iraq, Afghanistan and others). Furthermore, the increasing assertions about the inevitability of a clash of civilizations, as well as aggressive anti-Muslim propaganda, make the Islamic world a target in the eyes of some circles. This attitude, in turn, causes unnecessary and artificial tension and anxiety in society. Such matters trigger the question as to which strategy the Muslims of the first twenty-first century should adopt.

To determine the correct strategy, one must have a very clear understanding of the Islamic world's present condition and situation. At this point, our analysis of the contemporary Islamic world is presented below.

Islamic civilization, as represented by the great Ottoman, Safavid, and Mughal empires in the sixteenth and seventeenth centuries, was the dominant power in central and southern Asia, northern Africa, and southern Europe. The Ottomans ruled a large territory covering the Balkans, Anatolia, Mesopotamia, and parts of Arabia and North Africa; the Safavids ruled Persia and some neighboring territories; and the Mughals ruled much of the Indian subcontinent. However, Islam's rule gradually shrank and weakened. First, the Mughal Empire collapsed and thus opened a new era for South Asian Muslims. The heir to the Safavid Empire, the Qajar dynasty, managed to survive until the 1920s, albeit without power or influence. Gradually, these lands came under British and Russian rule. Meanwhile, the Ottoman Empire, which was being weakened by the continuing loss of land and internal turmoil, finally collapsed in the aftermath of the First World War.

The collapse of the Ottoman Empire, the largest and most influential state in the Islamic world, led to historical changes in Islamic geography, particularly in the Middle East and parts of the Arabian Peninsula. Throughout the twentieth century, the nation-states formed by the invading European powers remained the source of the region's tension and discontent. The Islamic world, which had given rise to great civilizations, began to withdraw into itself. Muslims in the Middle East, as well as in North Africa and South Asia, suffered oppression under colonial rule. Most of these countries managed to gain their independ-

ence only in the second half of the twentieth century. The struggle for independence was very bloody in some countries, such as in Algeria. Millions of innocent people perished, and countless people were left crippled by torture and persecution. Even after independence and the colonial powers' withdrawal, these lands have not found peace and security. In short, a great part of the Islamic world spent the twentieth century enduring warfare, conflict, destitution, and abject poverty.

However, the world of Islam was not always like this.

The history of the past fourteen centuries reveals an altogether different picture: Humanity's most brilliant cultural and scientific advancements were made possible by Islam. At a time when Europe was still shrouded in darkness, Muslims founded the most amazing civilization on the planet, and Islamic morality illuminated the world.

*A ceremony made in the name of Shah Abbas I of the Safavid Dynasty.*




OTTOMAN EMPIRE AT ITS HEIGHT
MUGHAL EMPIRE AT ITS HEIGHT
SAFAVID EMPIRE
HUNGARY
BUL
OTTOMAN EMPIRE
BEDOUINS
OMAN
YEMEN
SAFAVI
EMPIRE
KAZA
BUK


RUSSIAN
EMPIRE
KHS
QING
EMPIRE
HARA
TIBET
D
DELHI

# ISLAM ILLUMINATES THE WORLD

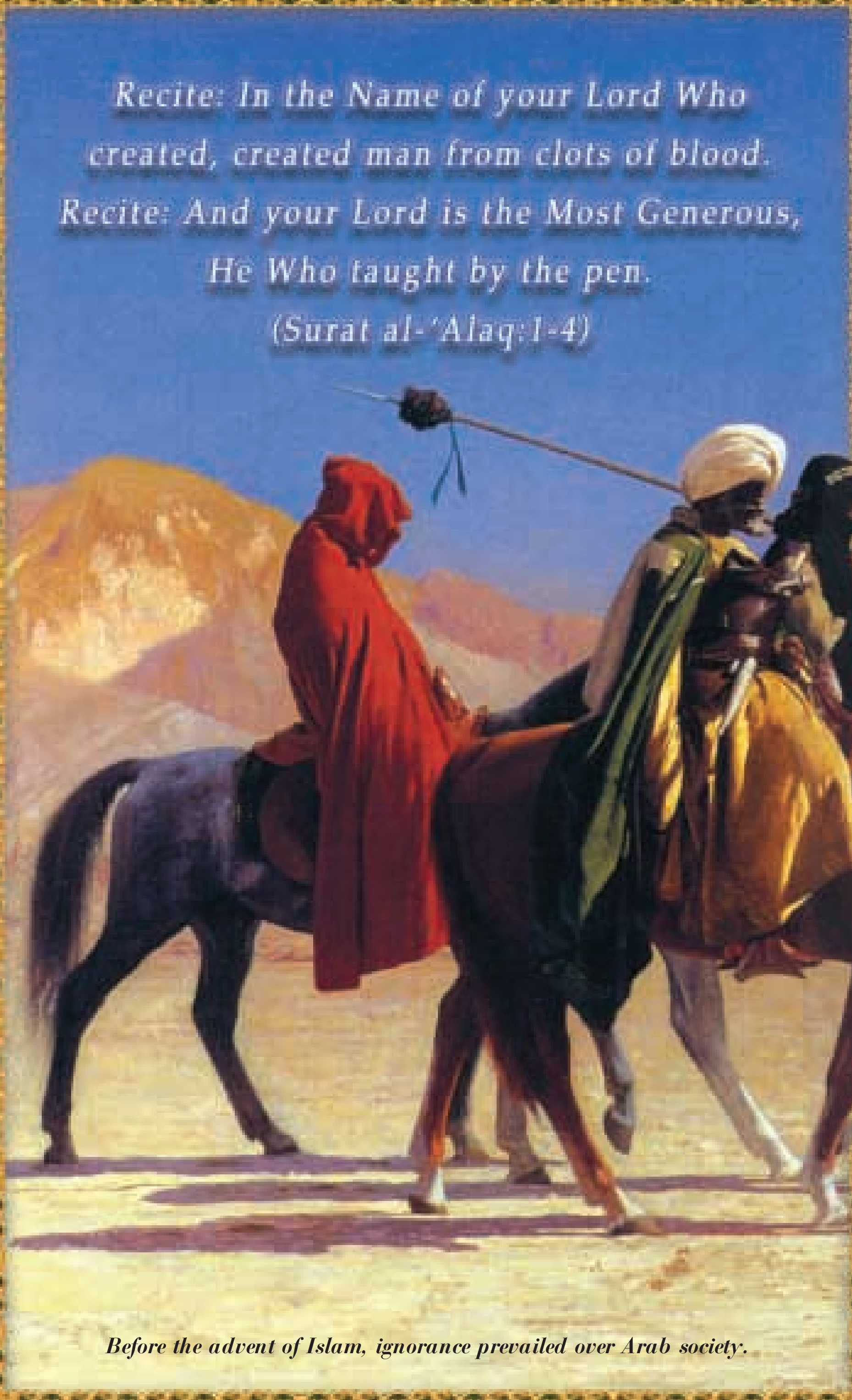
Allah's revelation of the Qur'an to the Prophet Muhammad (may Allah bless him and grant him peace) fourteen centuries ago, together with the morality of Islam, taught the violent, barbaric, and ignorant people of the region peace, reason, and civilization.

At the beginning of the seventh century, Arabia was one of the world's most disordered places. Many tribes lived on these lands, and each of them worshipped a different idol. They would declare war on each another, shed much blood, and even kill children for their misguided beliefs and idols. Their belief system exalted ruthlessness, hate, and violence instead of love, compassion, and kindness. Women were considered lower beings, and the poor and the slaves were ruthlessly exploited.

This dark and bloody world changed entirely with the arrival of Islam and its moral codes. Although the Arabs were the first to join Islam, many other nations soon embraced the light brought by its morality. The Qur'an's revelation enabled Muslims to achieve unequalled progress in science, culture, thought, and art. With the revelation of the Qur'an's first verse, the people of the region, who until this event had been stuck in a vicious circle of dark ignorance and bloody violence, were invited to read and think for the first time:

> **Recite: In the Name of your Lord Who created, created man from a clot of congealed blood. Recite: And your Lord is the Most Generous, He Who taught by the pen, taught man what he did not know. (Surat al-'Alaq: 1-5)**

*Recite: In the Name of your Lord Who created, created man from clots of blood. Recite: And your Lord is the Most Generous, He Who taught by the pen.*
*(Surat al-'Alaq:1-4)*



*Before the advent of Islam, ignorance prevailed over Arab society.*



The structure of Arab society began to undergo a complete transformation with the arrival of Islam. For instance, Arab tradition decreed the death of all prisoners of war, whereas our Prophet (may Allah bless him and grant him peace), guided by Allah's revelation, ordered such prisoners to be treated well and fed from the Muslims' own rations. Allah reveals these Muslim qualities in the following verse:

**They give food, despite their love for it, to the poor and orphans and captives. (Surat al-Insan: 8)**

The only thing required of such prisoners was that if they could read and write, they had to teach these skills to the Muslims. Perhaps for the first time ever, Arabia was witnessing compassion, forgiveness, and civilization. As a result, it experienced one of its greatest periods of cultural advancement.

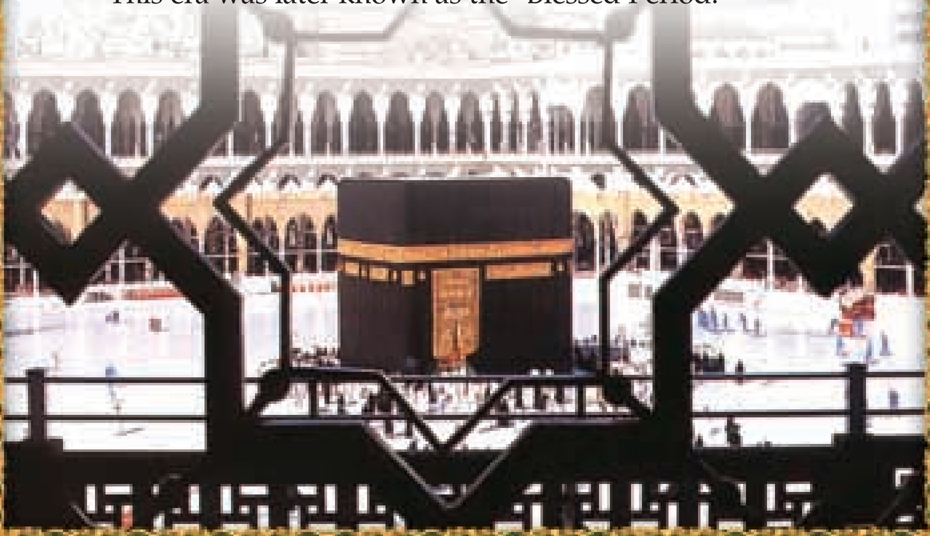
As the years passed, Islam's justice and high morality spread in waves across Arabia. The Muslims' fairness, honesty, and determination attracted many Arab tribes. The mighty Muslim army marched on Mecca in 630. Its idolatrous Meccans feared the vengeance that the Muslims would wreak upon them as retribution for their past cruelty. According to Arab tradition, the men of the defeated tribe were killed and the women and children enslaved. But our Prophet (may Allah bless him and grant him peace) reflected Allah's mercy by announcing that no one in Mecca would suffer retribution and that no one was to be forced to accept

Islam. This act of forgiveness and compassion has attracted the attention of Western historians. In PBS documentary *Islam: Empire of Faith*, Michael Sells, a lecturer at Haverford University, relates our Prophet's (may Allah bless him and grant him peace) virtue in the following way:

> ***When Mohammed came into Mecca, he not only did not carry out a bloody revenge, but actually embraced the very Meccans who had fought him for three years and attempted to annihilate him. It was very shocking to the people in his milieu. So within the very founding of a religion, one finds episodes of great generosity, often extraordinary acts of kindness and mercy.***[1]

The important thing was to free the Meccans of their false beliefs. Therefore, our Prophet (may Allah bless him and grant him peace) headed straight for the Ka`bah, entered the holy mosque, and destroyed all of the idols inside. This event marked the end of idolatry and ended all of the cruelty, injustice, barbarism, and violence committed on its behalf. After being educated by the Qur'an, the Arabs replaced all of the pre-Islamic era's injustice, exploitation, and blood feuds with a new order based on respect, love, compassion, and justice among all people.

This era was later known as the "Blessed Period."



## *Justice and Compassion in Islamic Morality*

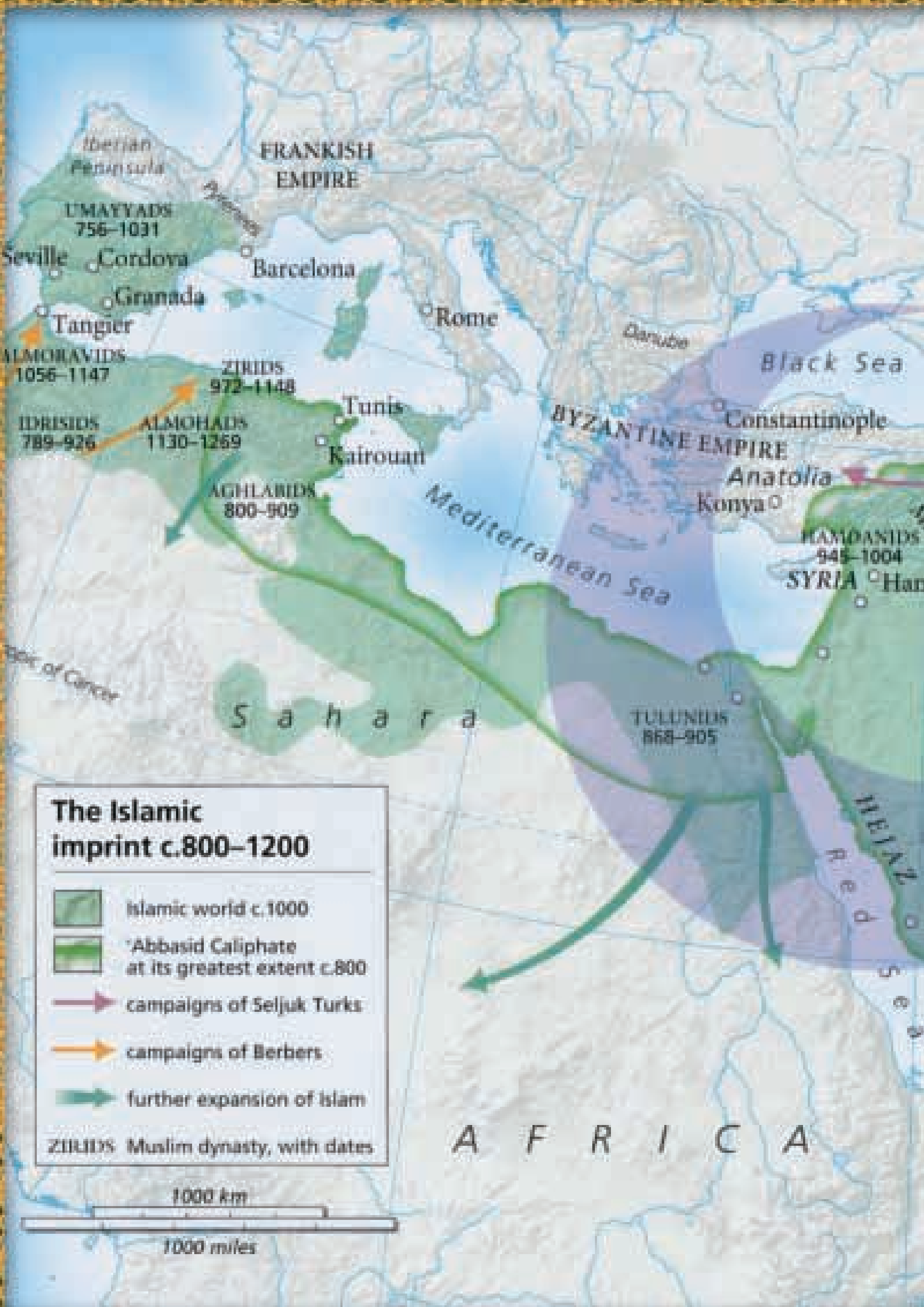
Islam's rapid spread continued even after the Prophet's (may Allah bless him and grant him peace) death. Within a few decades, Islam spread to all of Mesopotamia and North Africa, and reached Spain in the west and India in the east.

The Arabs, who had been tending their flocks in the desert just a few decades ago, were now the rulers of an empire due to the reason, culture, and awareness they had acquired through Islam. This was the fastest growing empire ever. Within 100 years, the Muslim empire spread over an immense area and firmly established itself. In this huge geographic area, many different religious denominations existed side by side. Most of them, however, were composed of Christians and Jews. The Muslims, as a general rule, were always very compassionate toward all religious groups in their lands, did not force people to embrace Islam, and respected every person's freedom of conscience, for Allah says:

> **There is no compulsion where religion is concerned. (Surat al-Baqara: 256)**

Churches and synagogues were protected. At a time when enforced proselytization was a common practice, such compassion was unique.

One of the most extraordinary examples of this compassion was the conquest of Jerusalem. The patriarch of the city's Church of the Holy Sepulcher feared that his church would be destroyed by the Muslims. Thus, Caliph `Umar visited the church and said that there was nothing to worry about. When the time for prayer came, he asked the patriarch for permission to leave so that he could pray nearby. The al-Aqsa mosque was built later on that very spot.


Iberian Peninsula
FRANKISH EMPIRE
Pyrenees
UMAYYADS 756–1031
Seville
Cordova
Barcelona
Granada
Tangier
Rome
Danube
ALMORAVIDS 1056–1147
ZIRIDS 972–1148
Black Sea
Tunis
Constantinople
IDRISIDS 789–926
ALMOHADS 1130–1269
Kairouan
BYZANTINE EMPIRE
Anatolia
AGHLABIDS 800–909
Konya
Mediterranean Sea
HAMDANIDS 945–1004
SYRIA
Tropic of Cancer
Sahara
TULUNIDS 868–905
HEJAZ
Red Sea
The Islamic imprint c.800–1200
Islamic world c.1000
'Abbasid Caliphate at its greatest extent c.800
campaigns of Seljuk Turks
campaigns of Berbers
further expansion of Islam
ZIRIDS Muslim dynasty, with dates
AFRICA
1000 km
1000 miles


KHAZAR EMPIRE
Aral Sea
QARAKHANIDS 992–1211
KHWARIZM SHAHS 1077–1231
TRANSOXANIA
Caucasus
Tiflis
Amu Darya
Manzikert 1071
A S I A
GHAZNAVIDS 977–1186
Kabul
Hindu Kush
Mosul
ISMAILIS (ASSASSINS) 1090–1256
Samarra
Nishapur
Indus
Multan
Baghdad
BUYIDS 932–1055
Tigris
SAMANIDS 819–1005
Euphrates
SAFFARIDS 867–1495
Tropic of Cancer
Persian Gulf
INDIA
QARMATIANS 894–c.1200
Muscat
NEJD
Arabian Sea
Arabian Peninsula
YEMEN
ZAIDI IMAMS from 860
Aden
Socotra




*Qubbat As-Sahra*

The Muslims gave Jerusalem one of the world's most spectacular works of architecture: the Qubbat as-Sakhrah (Dome of the Rock), which was built on the rock believed to be the place from where Prophet Muhammad (may Allah bless him and grant him peace) ascended to the heavens. The stunning motifs and golden dome of this architectural masterpiece reflects Islam's sense of art and civilization.

In this environment of compassion, non-Muslims were even given the democratic right to voice their complaints. During the Umayyad era, many Christians in Damascus (Sham) occupied important positions in the state bureaucracy and fulfilled their religious obligations as they wished. Some wrote even books that criticized Islam and Muslims without fear of retribution.

At the same time, Europe was governed by a dark fundamentalism and barbarism. The Catholic Church was oppressing the Jews and even Christians of other denominations. Forced proselytization, as well as torture and murder in the name of religion, were common. On the other hand, Muslims have always treated the People of the Book (Jews and Christians) with compassion, for Allah orders this in the Qur'an.

The St. John church of Damascus is another example of this compassion. The Muslims who conquered the region began to perform their Friday prayers in the church, and allowed the Christians to continue to use it for their Sunday services. Two separate faiths were sharing peacefully the same sanctuary. As the number of Muslims in the city grew, the Muslim leadership bought the church from the Christians with their consent. Next door, a mosque was built, and the décor of the forecourt buildings was enriched by Islamic motifs. Byzantine-era pillars were decorated with stunning examples of Islamic art.

Throughout the history of Islam, its compassion toward Jews and Christians continued. Jews fleeing the terror of the Spanish Inquisition found refuge and peace on Ottoman soil. The source and reason for such compassion was the morality of the Qur'an, for Muslims are told:

> **Only argue with the People of the Book in the kindest way—except in the case of those of them who do wrong—saying: "We believe in what has been sent down to us and what was sent down to you. Our God and your God are one, and we submit to Him." (Surat al-'Ankabut: 46)**



## *Muslims and Science*

One of the lights of Islamic morality that illuminated humanity's path was scientific thought. Pre-Islamic Arab and some other Middle Eastern societies had never been concerned with the universe and how nature came to be or how it works. But this attitude changed with the Qur'anic revelation, for Allah tells people to inquire into the origins of the heavens and Earth:

> **[People with intelligence are] those who remember Allah, standing, sitting, and lying on their sides, and reflect on the Creation of the heavens and Earth [saying]: "Our Lord, You have not created this for nothing. Glory be to You! So safeguard us from the punishment of the Fire." (Surah Al 'Imran: 191)**

This awareness started the scientific rise of Islamic civilization, and it then embarked upon a scientific journey like none ever seen before that time. Its powerhouse was Baghdad, capital of the Abbasid Empire and the Islamic world. Scientists, thinkers, researchers, and other scholars from all over the Islamic world came together in Baghdad's famous Dar al-Hikmah ("House of Wisdom") to research and investigate the secrets of Allah's universe.

This awareness that Muslim scientists acquired by adhering to the Qur'an's morality enabled history's most rapid leap in scientific progress until that time. Open-mindedness, a wisdom Muslims are taught by the Qur'an, enabled them to analyze and then develop further the scientific achievements of other civilizations without prejudice. Muslim scientific records were full of observations, experiments, calculations, and research on various subjects. In the schools of science, women were entitled to the same education as men and made their own scientific contributions.



## *SOME MUSLIM SCIENTISTS*



*Ibn an-Nafis*



*Thabit ibn Qurra*



*Ibn Sina*



*Al-Kindi*



*Abu al-Qasim al-Zahrawi*



*Muhammad Zakariya ar-Razi*



*Ali Kushji*



*Al-Battani*

*Ali Kushji, supported by Sultan Mehmed II, was famous for his astronomical works.*



Muslim mathematicians developed the decimal number system and invented algebra and trigonometry. Muslim scientists were very keen on astronomical observations, and thus discovered and established the principles of modern astronomy. Muslim scholars calculated the moon's orbit around Earth and recorded the formulas. The spectacular works of architecture throughout the Islamic world were made possible only by the scientific infrastructure put in place by the Muslims.





*Miniature paintings showing the astronomical works of Muslim scientists.*

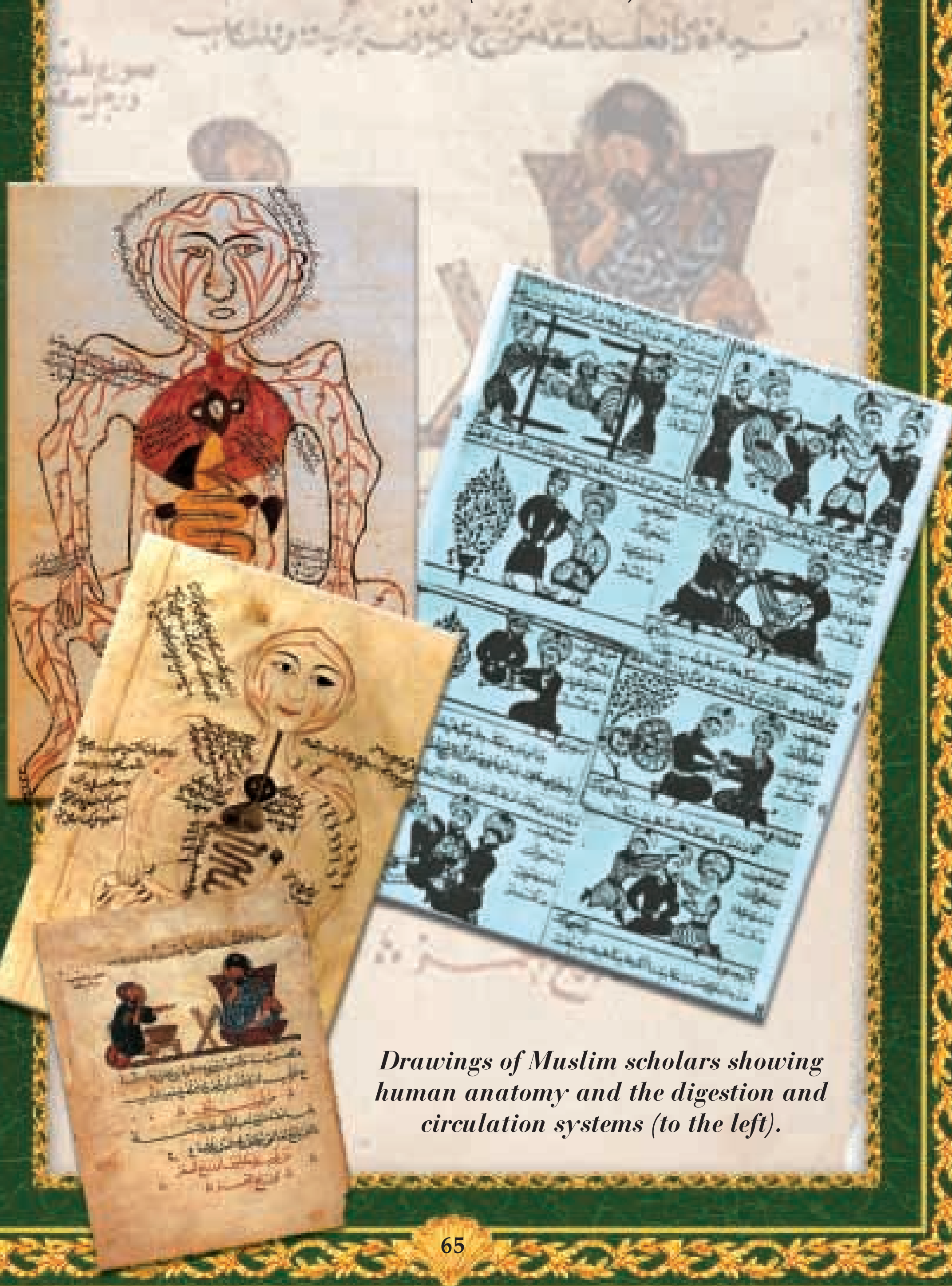
Some of the Muslims' greatest achievements were in the field of medicine. Back then, ignorant Europeans considered illnesses to be a curse of evil spirits and so did not even have the concept of treating or actually curing the afflicted people. Muslim scientists, however, reached the research-based conclusion that illnesses were caused by tiny creatures invisible to the naked eye and that patients needed to be isolated from healthy people during their treatment. The world's first modern hospitals were conceived in this way. Muslim hospitals had different wards for different illnesses, and Muslim doctors had scientifically developed methods of treatment. Muslims treated mental illnesses with music and therapy, while Europeans believed that the mentally ill were satan's slaves and so burned them at the stake. Muslim reference works on the human anatomy were so ac-



*While Muslims treated their patients in extremely clean and well-kept hospitals, patients in Europe were abandoned to death. A front view of the famous Mansur Hospital at that time (to the left). The picture showing the streets of Venice at the same period reveals the civilizational gap between the two worlds.*



*Muslim scholars in the field of medicine had a high level of knowledge. Their works became basic reference books throughout Europe. The diagram used by Muslim scientists in treating broken bones (at the bottom).*



*Drawings of Muslim scholars showing human anatomy and the digestion and circulation systems (to the left).*

# *Examples from Muslim scientists' works*





*Apparatus designed by al-Haskafi to measure changing water levels.*

*The drawings used by Muslim scientists to calculate solar and lunar eclipses.*



*Ibn Sina's notebook in the National Museum of Damascus.*



*The apparatus designed by Muslim scientists to measure blood pressure.*



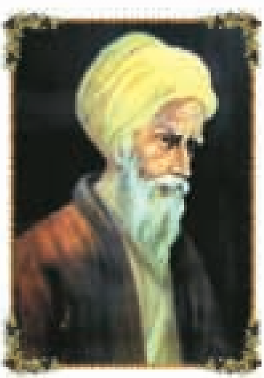
*Al- Mutadibih's work on the eye's anatomy.*

curate that they were used for 600 years in Europe's faculties of medicine.

A documentary about the world of Islam, prepared for the BBC by the commentator Terry Jones, says the following on the high scientific standards of Islam:

> ***One philosopher from the town of Harran for example had already correctly calculated the distance from the earth to the moon. Well another had suggested that if you could divide the atom, you'd release enough power to destroy city the size of Baghdad. In this medical school built here in Damascus in 1154, doctors were already teaching anatomy, inventive medicine, hygiene surgery, the circulation of the blood, centuries before Harvey.***[2]

Centuries before their European counterparts, Muslim physicians knew about blood circulation and took their patients' pulses during their examinations. Childbirth took place under the most hygienic conditions possible at the time. Surgical instruments, as depicted in medical books of the era, are evidence of advanced medical knowledge.



*Ibn Al-Haytham*

Muslim scientists made important discoveries in optics and the nature of light. The first person to reveal the eye's structure in detail was Ibn al-Haytham, whose extraordinary research on lenses cleared the way for the camera's invention. Muslim physicians discovered the reasons behind sight impairments and performed successful cataract surgery 1,000 years before any European physician.

The great scientific heritage of the Islamic world made the European Renaissance possible. Christian scientists established

European schools of science with the knowledge and methods acquired from Muslims. The light of Islam also illuminated them.

## *The Splendor of Islamic Civilization*

One quality acquired from Islam's morality is the high sense of art and esthetics. The Qur'anic depictions of Paradise are pictures of the highest quality, finest taste, and stunning grandeur. Muslims had this sense of art in their hearts, which is reflected in their work, and thus the lands they ruled became the world's most modern and select regions. When Islam spread outward in all directions, it brought prosperity and development with it.

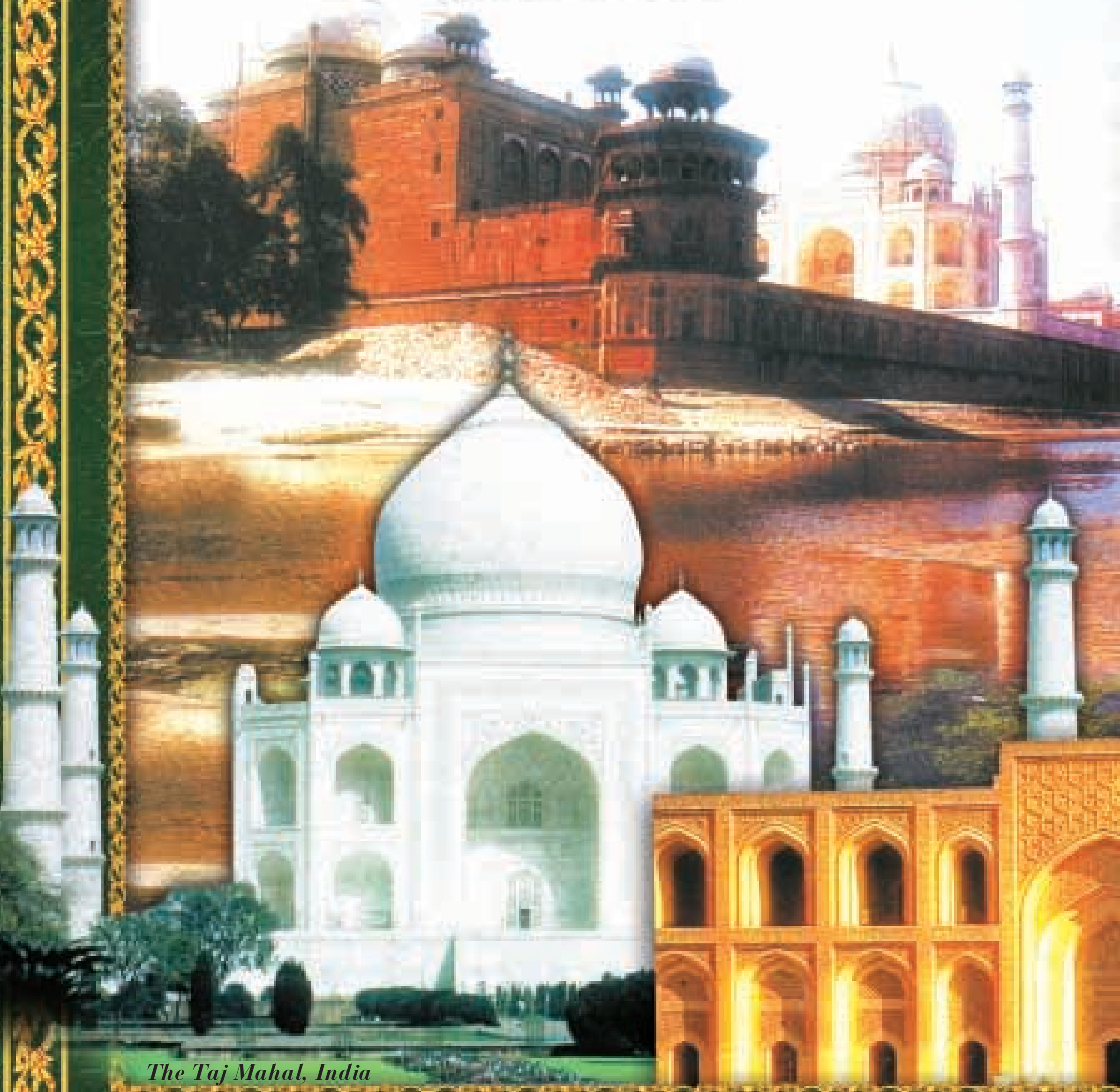
Muslims took civilization wherever they went. They designed an effective water purification system for the drinking water requirements of a Tunisian town. Water was stilled and purified in two large basins and then brought into the town by an enclosed pipe system. Only centuries later did Europeans began to concern themselves with such things. Muslim engineers in Syria designed a fantastic system of watermills to deliver water to the cities.

The capital of the Islamic world, Baghdad, was the world's most splendid and modern city. Urban planning and architecture were stunning. A traveler visiting Baghdad wrote the following:

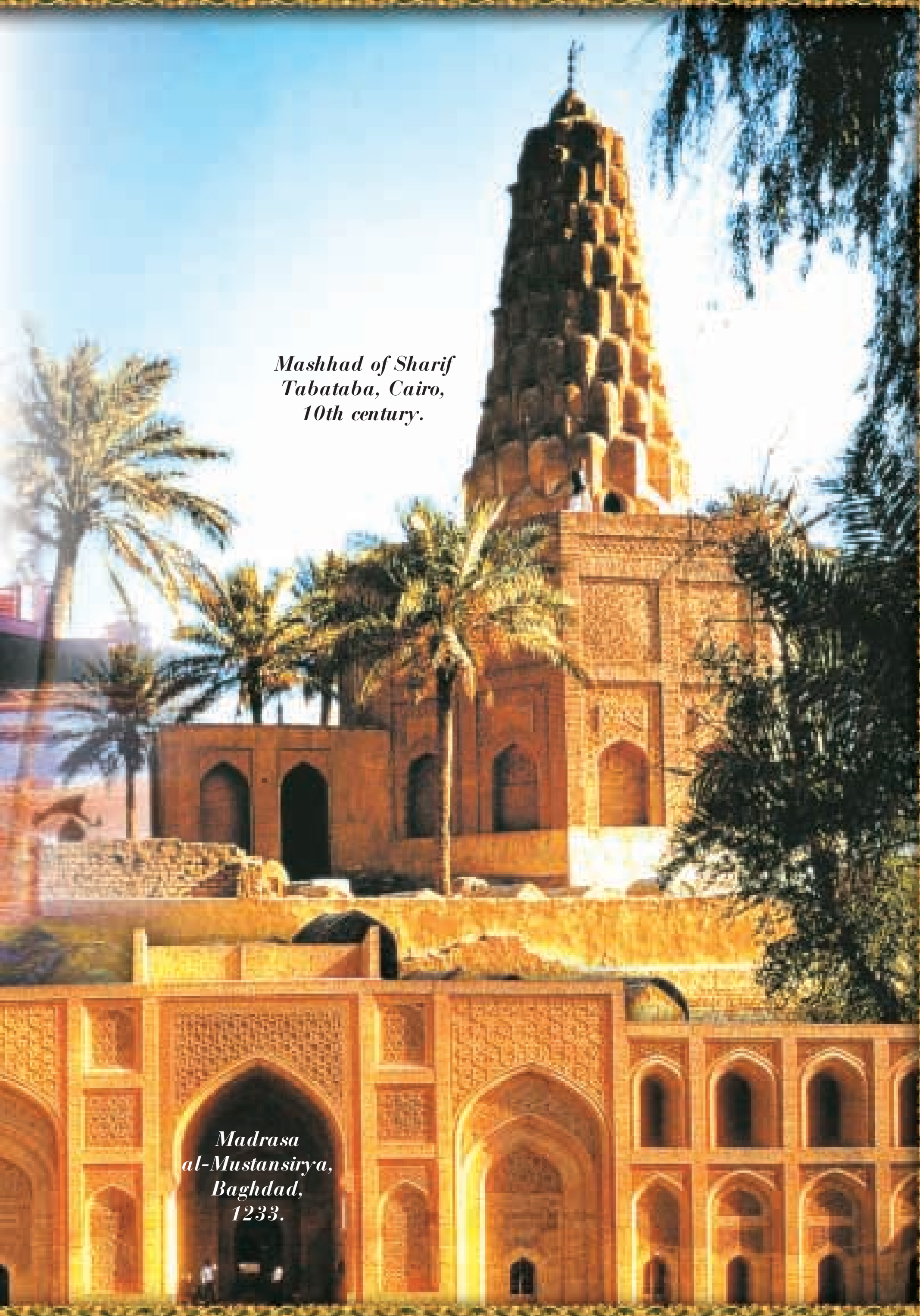
> ***All the exquisite neighborhoods covered with parks, gardens, villas and beautiful promenades are filled with bazaars and finally built mosques and baths. They stretch for miles on both sides of the glittering river.***[3]

Andalusia (Muslim Spain), another spectacular center of the Islamic world, gradually became Europe's most modern and advanced country. Its capital city of Cordoba was full of amazing beauty with its clean, well-lit streets, libraries, hospitals, and palaces.

**We placed between them and the cities We had blessed other clearly conspicuous cities, making them measured stages on the way: "Travel between them in safety by night and day."**
**(Surah Saba':18)**



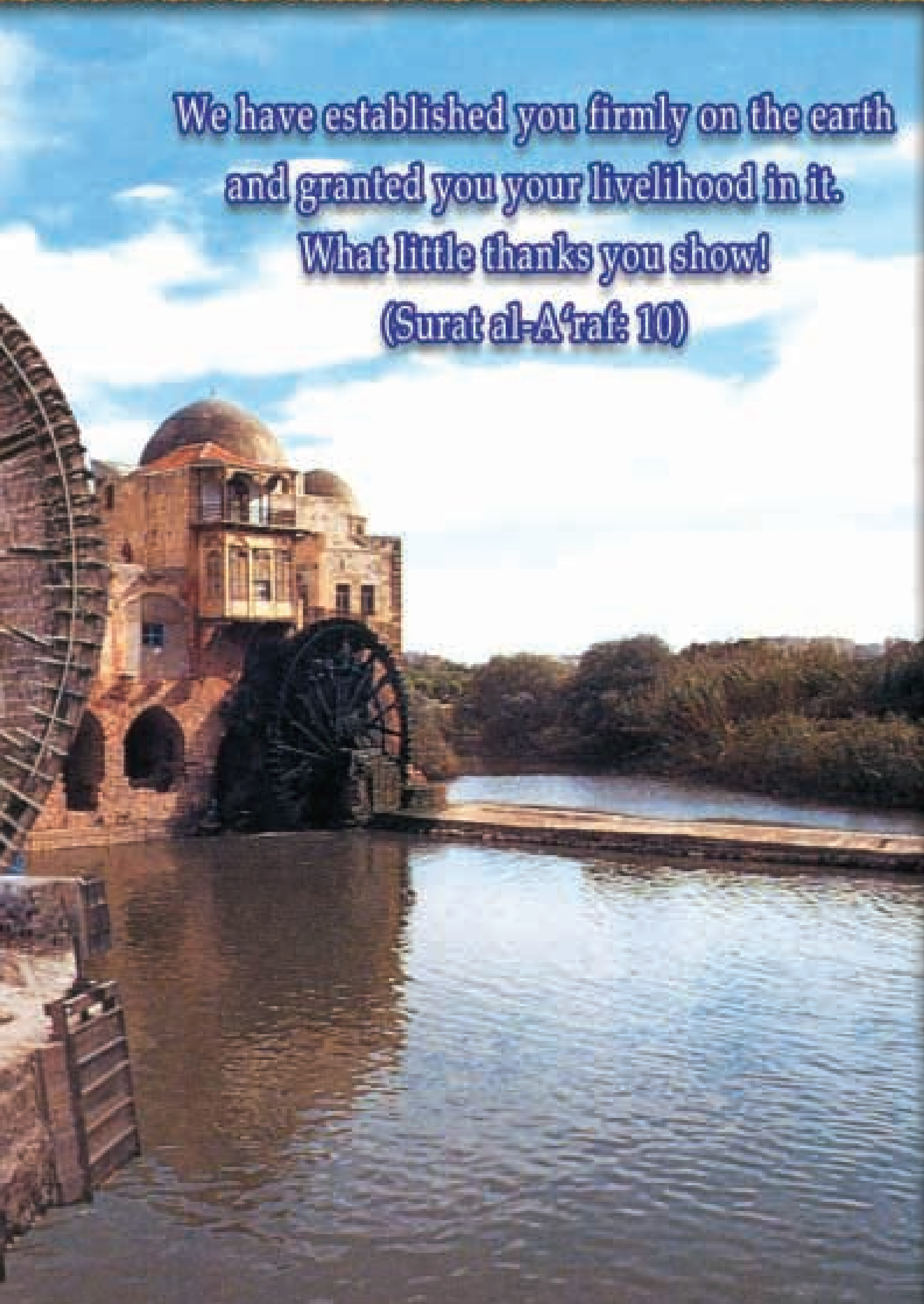
*The Taj Mahal, India*



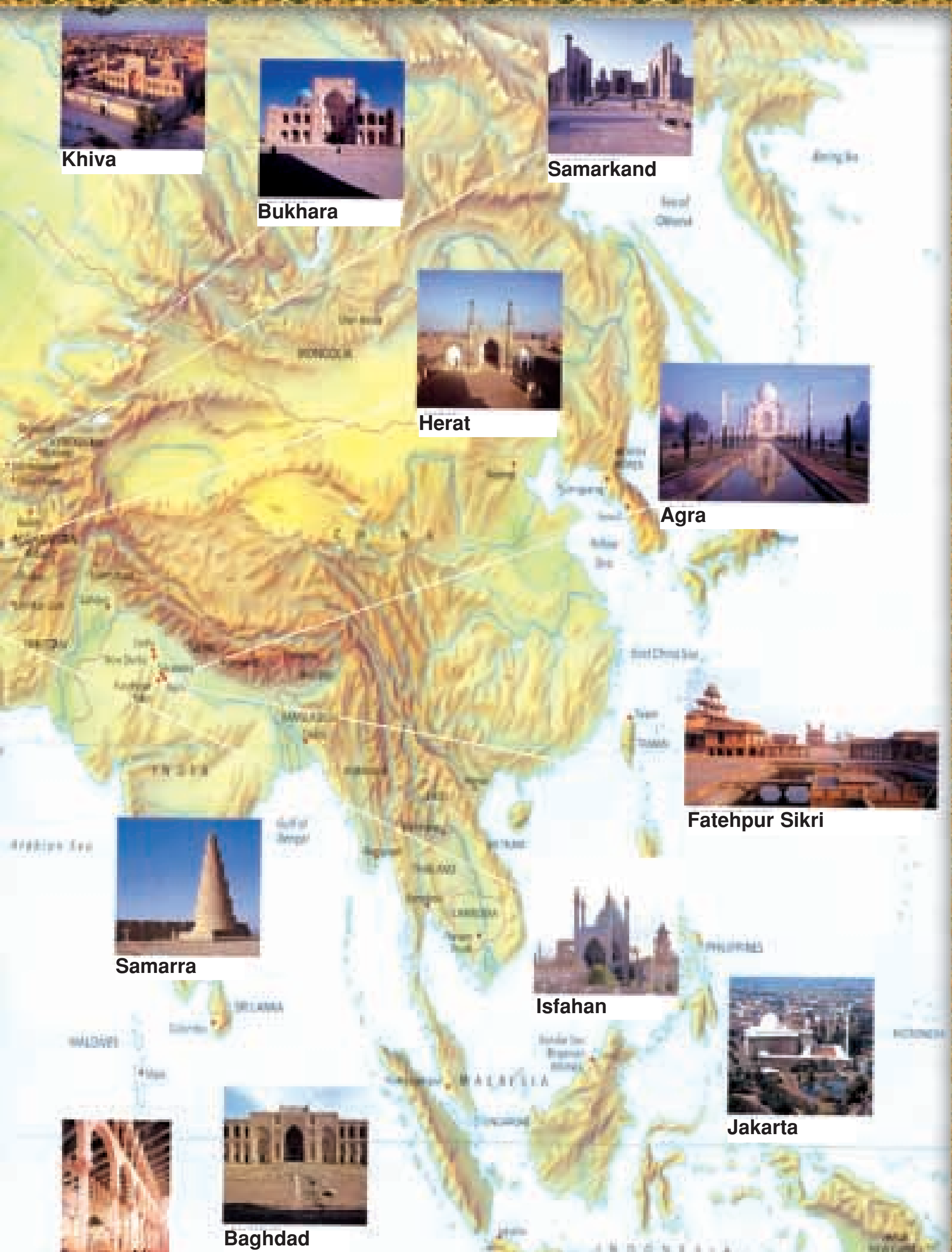
*Mashhad of Sharif Tabataba, Cairo, 10th century.*

*Madrasa al-Mustansirya, Baghdad, 1233.*




We have established you firmly on the earth
and granted you your livelihood in it.
What little thanks you show!
(Surat al-A'raf: 10)


Cordoba
Edirne
Istanbul
Bursa
Aleppo
Medina al-Zahra
Seville
Qayrawan
Tlemcen
Marrakesh
Cairo
Fez
Granada
Tunis
Jerusalem




*Muslims who spread Islamic civilization throughout the world erected glorious mosques and other buildings in these lands.*

In the same era, such great European cities as Paris and London were filthy, dark, and neglected. As a result, European Christians visiting Cordoba were amazed and dazzled by the city's splendor, culture, and art.

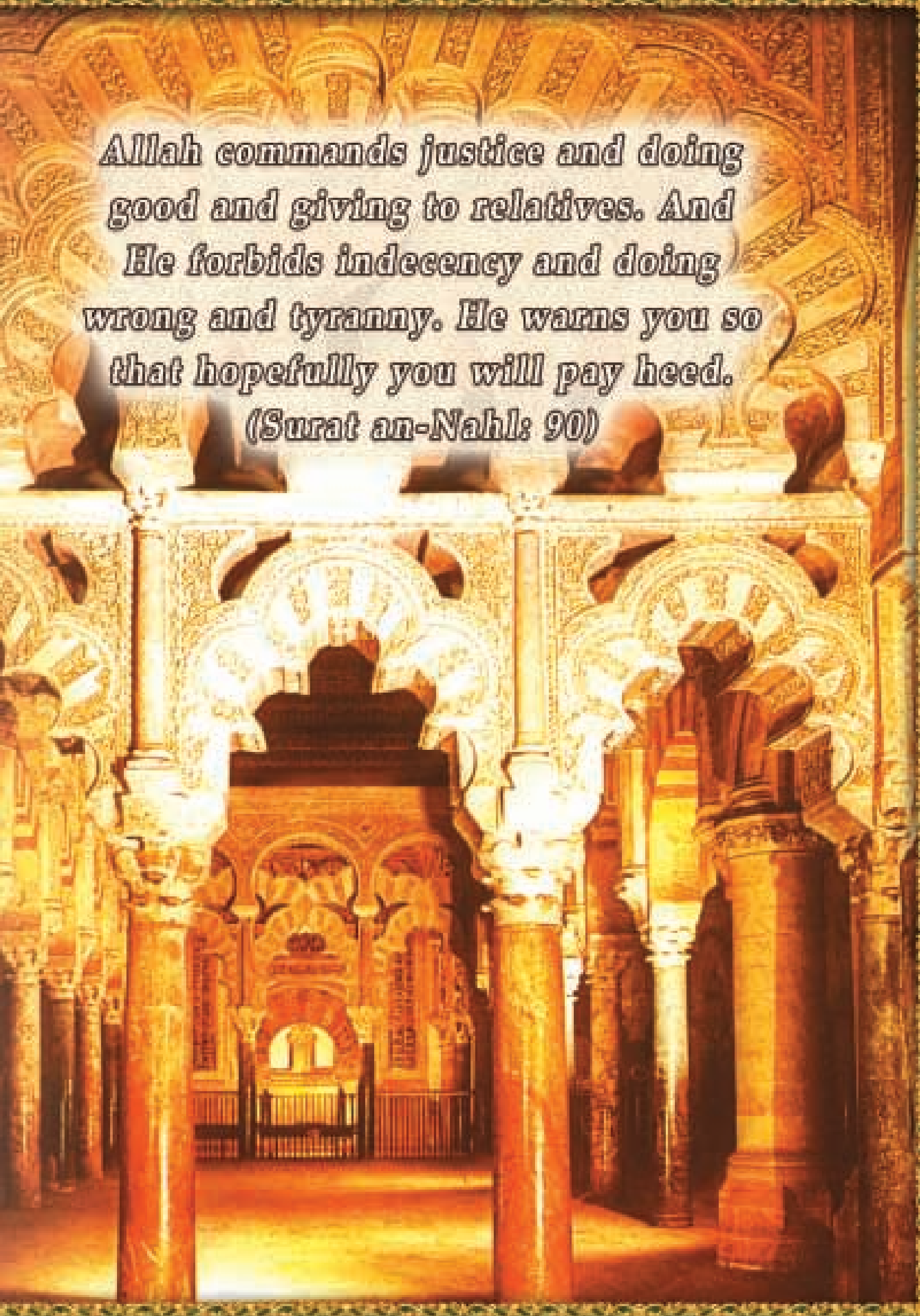
In *Islam: Empire of Faith*, Historian Sheila Blair of Boston College describes Cordoba's splendor with the following words:

> ***The city of Cordoba in the 9th and 10th centuries was one of the biggest and most exciting in Europe. We have descriptions by people coming and seeing all of these flowers everywhere this open streets, this wonderful light coming down. Northern cities were dark. Cordoba had running water. People lived in big houses. In contrast, in Paris, people lived in shacks by the side of the river.***[4]

One of the few remaining examples of Cordoba's grandeur is the Catholic cathedral located in the city center. Originally it was a mosque of an esthetic style



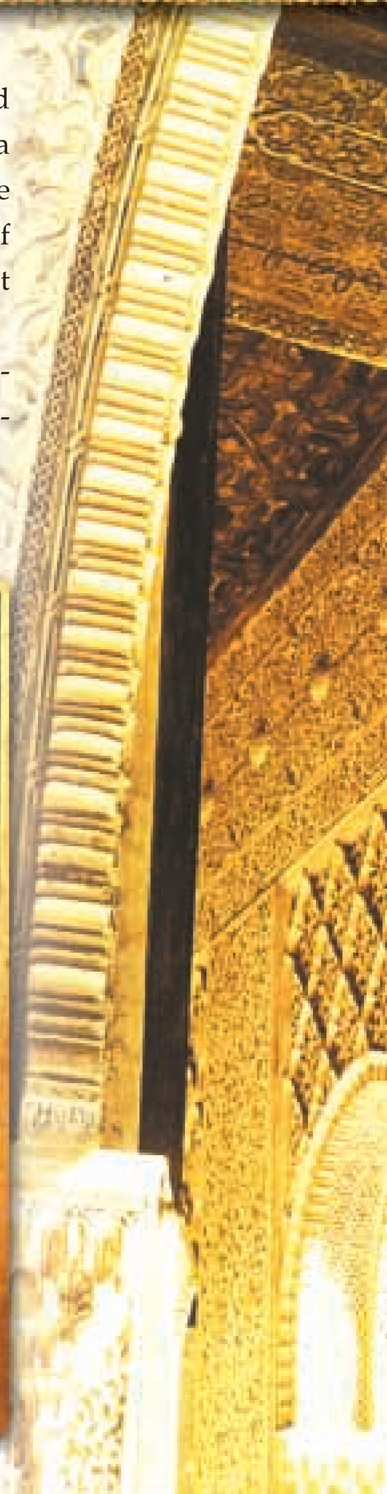
***The Cordoba Mosque has an impressive beauty.***



Allah commands justice and doing good and giving to relatives. And He forbids indecency and doing wrong and tyranny. He warns you so that hopefully you will pay heed.
(Surat an-Nahl: 90)

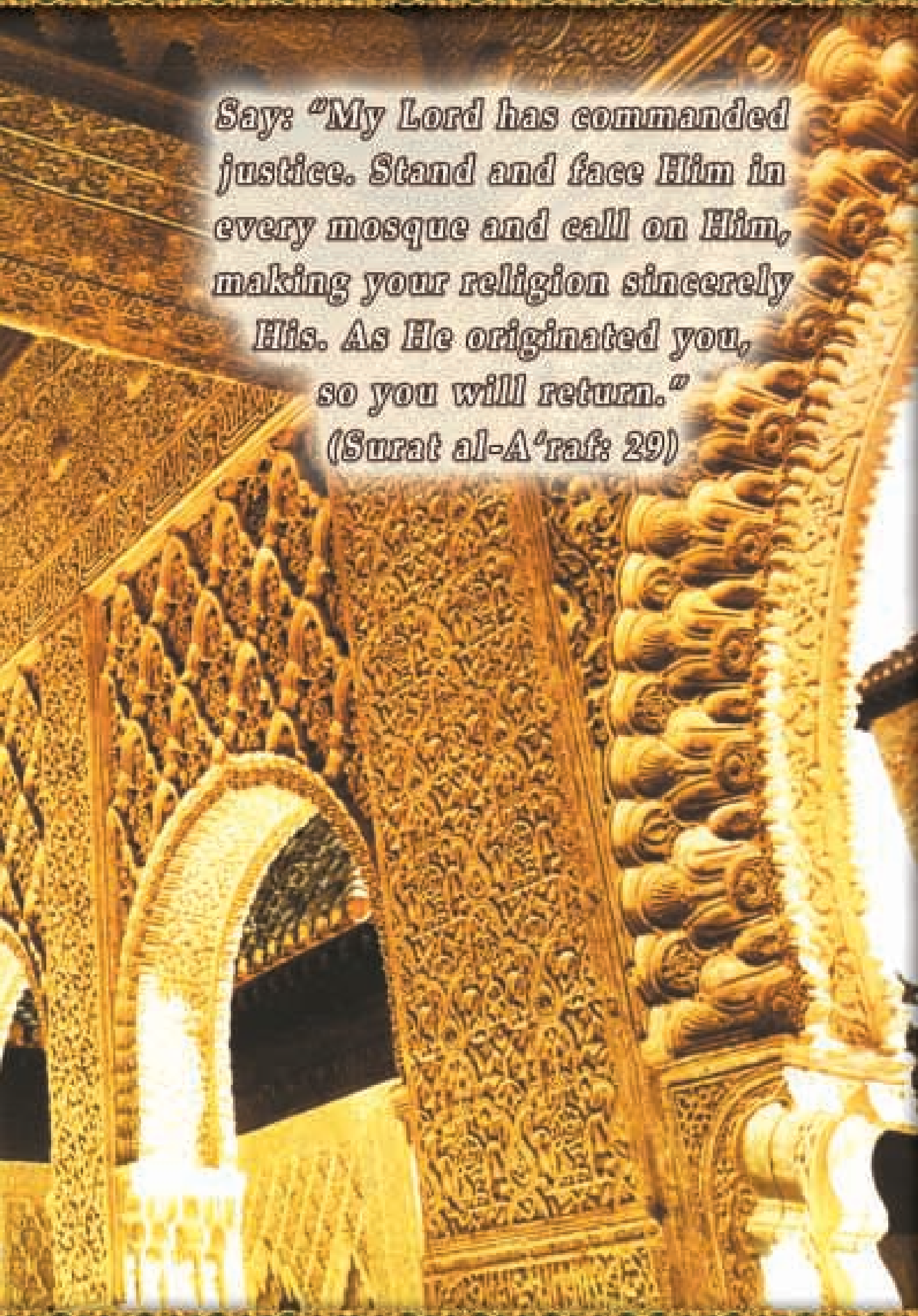
that captivated the minds of those who entered it. Christian explorers who came to Cordoba were deeply affected by this splendor. In the tenth century, a Saxon nun by the name of Hrotsvitha described Cordoba as the ornament of the world.

One of Andalusia's most spectacular buildings was the Alhambra palace, which was deco-



*Granada's al-Hambra Palace, constructed by Muslims, is one of Islam's most impressive architectural works.*





Say: "My Lord has commanded justice. Stand and face Him in every mosque and call on Him, making your religion sincerely His. As He originated you, so you will return."
(Surat al-A'raf: 29)

rated with stunning examples of Islamic esthetics and art. Every detail reflected the same fine taste of Islam's higher spirit. Its gardens were full of fountains powered by a system based on gravity. The Muslims who built it were inspired by the Qur'anic depictions of Paradise.

Here are some verses about Paradise:

**They will have preordained provision: sweet fruits and high honor in Gardens of Delight on couches face to face; a cup from a flowing spring passing round among them, as white as driven snow, delicious to those who drink, which has no headache in it and does not leave them stupefied. (Surat as-Saffat: 41-47)**

**[They will be] shaded by spreading branches. (Surat ar-Rahman: 48)**

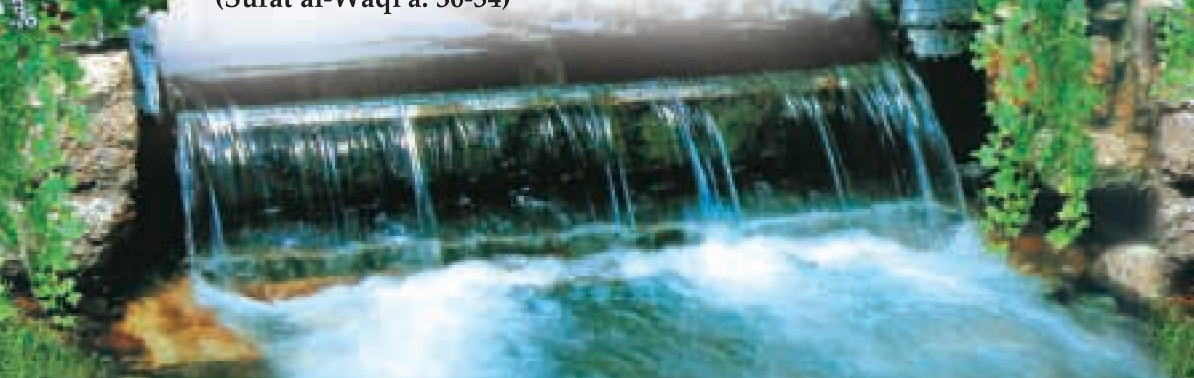
**They will be reclining on couches lined with rich brocade, the fruits of the Gardens hanging close to hand. (Surat ar-Rahman: 54)**

**[Gardens of Paradise are] of deep viridian green. (Surat ar-Rahman: 64)**

**[They are] on sumptuous woven couches, reclining on them face to face. (Surat al-Waqi'a: 15-16)**

**[They are] Amid thornless lote-treesand fruit-laden acacias. (Surat al-Waqi'a: 28-29)**

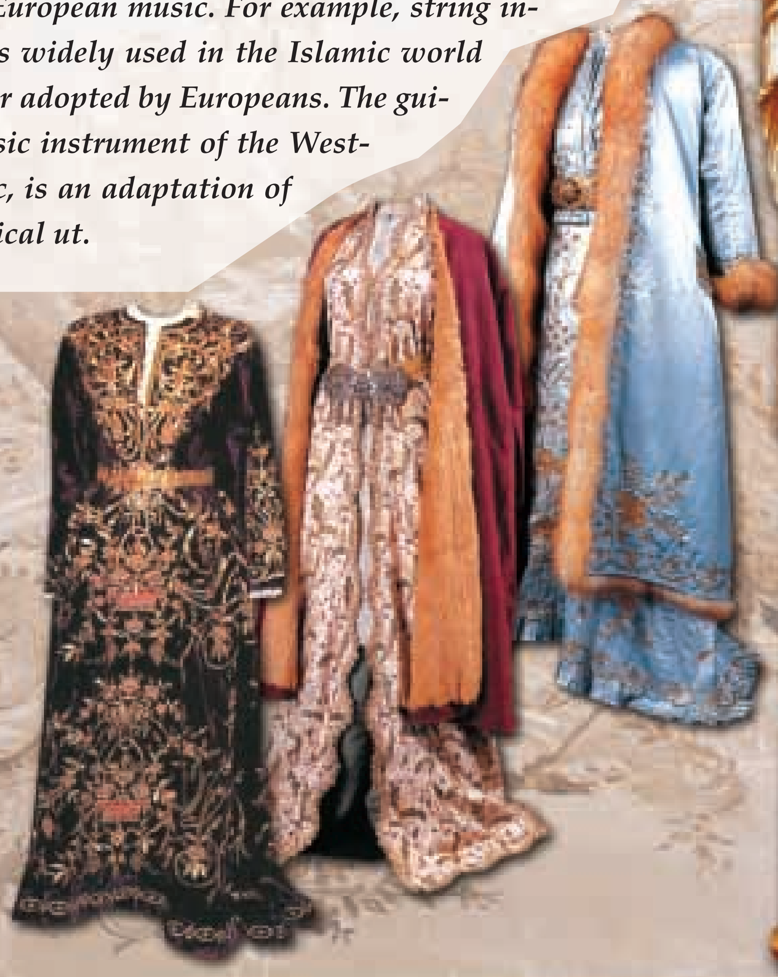
**And wide-spreading shade and outpouring water and fruits in abundance never failing, unrestricted. And [they are] on elevated couches. (Surat al-Waqi'a: 30-34)**

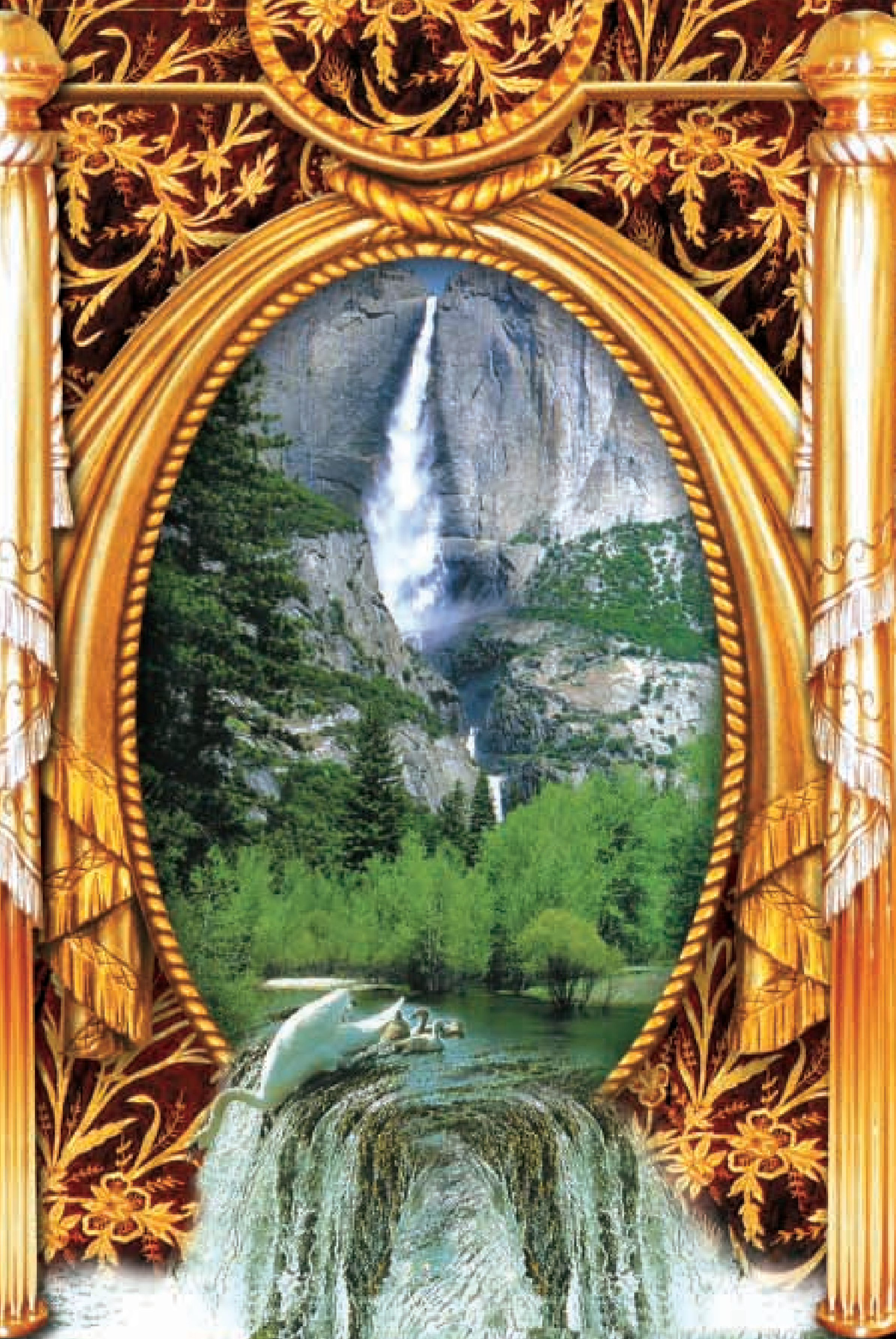



In them are
two gushing springs.
(Surat ar-Rahman: 66)

*As well as architecture, Muslims had an advanced quality of and taste in clothing compared with Europe. Their textile shops produced unprecedentedly beautiful fabrics, which made European clothing appear quite ordinary. For this reason, Muslim clothing and fabrics became symbols of luxury and status among Europeans. The church's most valuable holy objects were kept in Muslim-made fabrics. Indeed, some clothes in Christian paintings made during the Middle Age had Islamic writing on them. In fact, Muslims dictated fashion to the world.*

*Europe received other practices of civilizations from Muslims, such as bathing and using soap. Islamic civilization also contributed greatly to the development of European music. For example, string instruments widely used in the Islamic world were later adopted by Europeans. The guitar, a basic instrument of the Western music, is an adaptation of the classical ut.*





**They will have Gardens of Eden with rivers flowing under them. They will be adorned in them with bracelets made of gold and wear green garments made of the finest silk and rich brocade, reclining there on couches under canopies. What an excellent reward! What a wonderful repose! (Surat al-Kahf: 31)**

## *Islamic Civilization and the Ottomans*

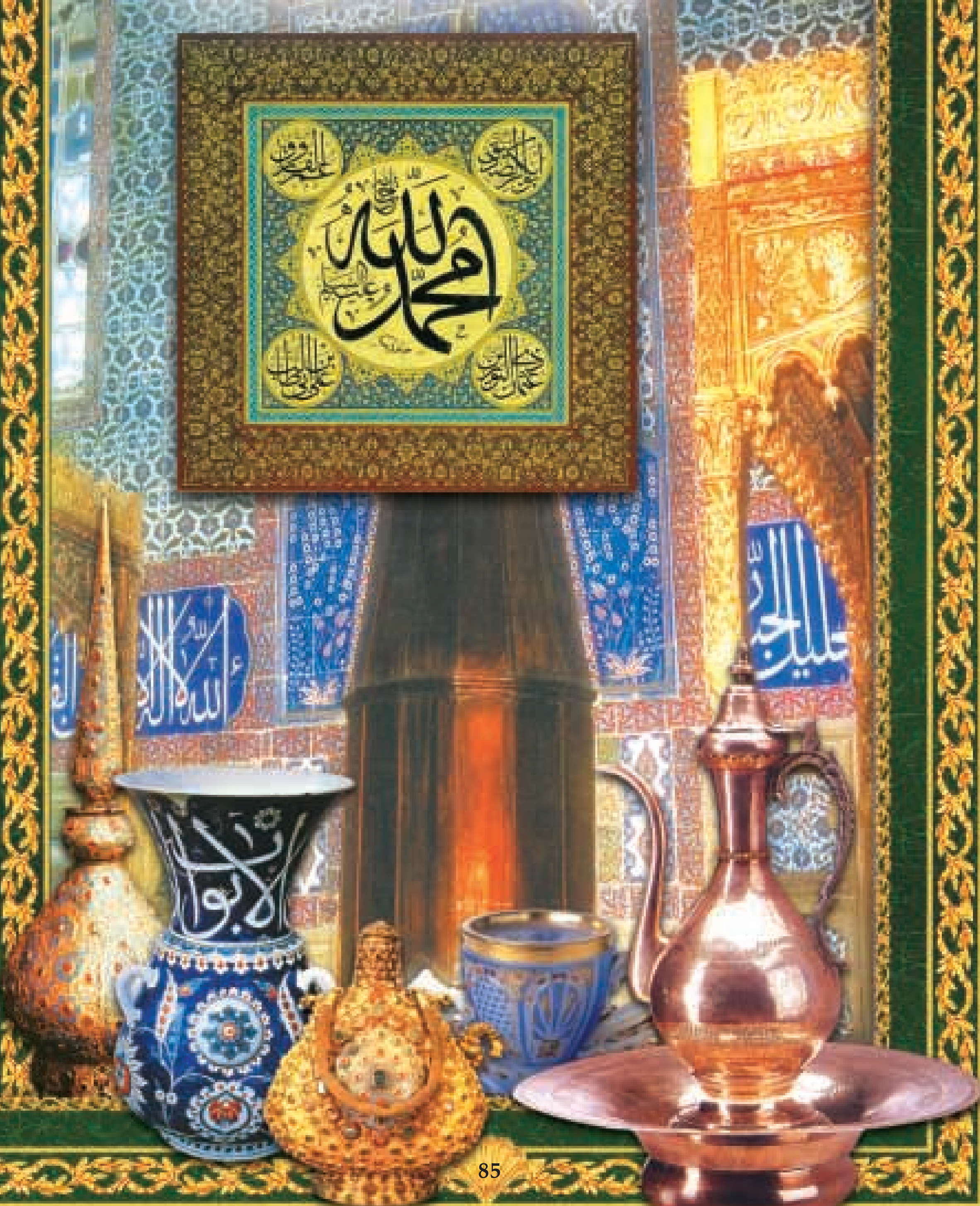
The Ottoman Empire, founded in 1299, was developing as one of the Islamic world's greatest and grandest empires. The official Ottoman worldview, based on compassion and justice, left its mark on the lands it ruled with its sublime architecture, textiles, calligraphy, and a perfected educational system envied by Europe. The sultans' subtlety and taste in art was admired by Europeans, who were deeply affected by the Ottoman Empire's splendor.

The Ottoman Empire was one of the largest and longest-lived empires. In fact, only the Roman Empire at its peak covered a greater area. However, it did not manage to preserve its size as long as the Ottomans did. Many countries that now form parts of Europe, North Africa, Central Asia, and the Middle East have historically important Ottoman monuments and artwork decorating their towns. Examples of Ottoman architecture and urban planning are still standing in many European cities (e.g., Sofia, Belgrade, and Sarajevo).

The Ottoman state and governing system was based on the Qur'an, and many present-day political scientists refer to it as one of the best state systems. Ottoman state



*The hilya below belongs to a special collection. The other ornamental objects of the sixteenth and the seventeenth centuries are displayed in the Turkish Islamic Art Museum.*





diplomacy formed the basis of the modern era's multi-track diplomacy.

Ottoman civilization had a direct impact on Western European culture: The Ottomans introduced rice farming to Hungry, the Habsburg envoy Busbecq introduced tulips to the Benelux countries after visiting Istanbul in the sixteenth century, the Italians acquired their fabric weaving and dying techniques from the Ottomans, and the Ottomans introduced the tradition of military bands to Europe.[5]

These historical facts show that Islamic morality played a leading role in the modern world's development. From the very beginning of its revelation, Islam has served as a guiding light, leading humanity to truth, reality, and beauty. The Muslims took their morality with them wherever they went, along with compassion, reason, science, art, esthetics, hygiene, and prosperity. At a time when Europe was sunk in dark dogmatism and barbarism, the Islamic world was the world's most advanced and modern civilization. The values acquired by individual Europeans from the world of Islam played a fundamental role in developing European civilization. Historian Eugene Myers expresses this reality in the following way:

> ***... From the late ninth century until the twelfth, Islamic influence on Western science and culture was great... The cultural importance of the work of Islamic scholars and translators for the development of science***

*and humanities can hardly be overestimated... Thus, the roots of Western thought are a mixture of Greco-Arabic and Hebrew thought.*[6]

On the other hand, one of the major reasons why the Islamic world fell behind in some respects was because it became estranged from the reason, sincerity, and open-mindedness taught in the Qur'an. We say this because the Qur'an is the greatest source of guidance leading humanity out of darkness of ignorance and into the light of true knowledge. As Allah revealed to our Prophet (may Allah bless him and grant him peace):

**Alif Lam Ra. This is a Book We have sent down to you so that you can bring mankind from the darkness to the light, by the permission of their Lord, to the Path of the Almighty, the Praiseworthy. (Surah Ibrahim: 1)**

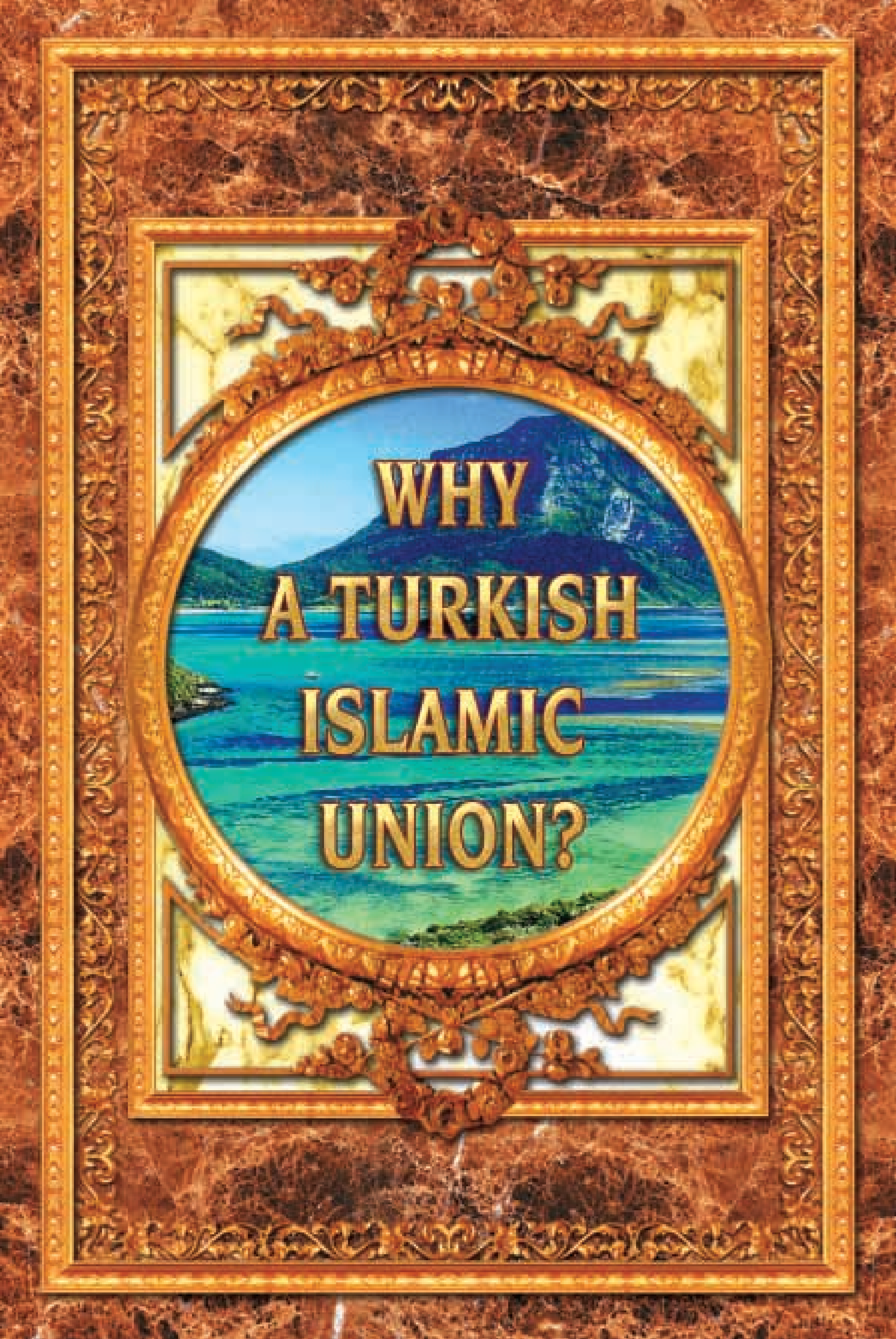
Present-day Muslims should know the splendid past of Islamic civilization and honor the responsibility that comes with it. Let's not forget that Muslims are the representatives of a sacred, glorious, and honorable heritage that built one of the greatest civilizations on Earth. Moreover, they have always been envied and admired in equal measure by the representatives of other civilizations or religious denominations. The famous Middle East expert Daniel Pipes speaks of the Muslims' confidence in one of his articles:



*Contributing to this internal confidence is the memory of outstanding achievements during Islam's first six or so centuries. Its culture was the most advanced, and Muslims enjoyed the best health, lived the longest, had the highest rates of literacy, sponsored the most advanced scientific and technical research, and deployed usually victories armies. This pattern of success was evident from the beginning: in A.D. 622 the Prophet Muhammad fled Mecca as a refugee, only to return eight years later as its ruler. As early as the year 715, Muslim conquerors had assembled an empire that extended from Spain in the west to India in the east. To be a Muslim meant to belong to a winning civilization.*[7]

Muslims today should not just bask in the glory of their past, but must work to help the Islamic world rise once again. Of course

Muslims can build a similarly splendid and world-illuminating culture and civilization again, but not until they recreate the spirit of unity and solidarity that drove their predecessors. If they can establish a democratic, constructive, and peace-loving culture that works only for the benefit of Islam and humanity and disregards personal interests, they can build the greatest civilization of the twenty-first century. Thanks to the core values of Islamic morality (e.g., love, compassion, and sympathy), the despotic regimes ruling Muslim lands will fall; cultural and economic development will be achieved; Muslims suffering from oppression, cruelty, and even cold-blooded massacre will find peace and security; and a new "Blessed Period" will become a reality.


WHY
A TURKISH
ISLAMIC
UNION?

Many contemporary philosophers think that the future of the Islamic world has a direct bearing on world peace and security, for it is potentially a serious power. Approximately one-fourth of humanity follows Islam, their lands contain rich natural resources, and the entire region has a great strategic importance. Until the Second World War, most Muslim countries were European colonies. Some of them had to undertake wars of liberation to gain their independence. This situation changed the look of Islamic geography. However, the real change took place after the cold war ended. Until then, the Islamic world was considered in terms of Africa, the Middle East and Asia; now, it has become more of a Eurasian affair with Albania and Bosnia to the west and Chechnya and Tajikistan, Kyrgyzstan and Kazakhstan to the east. In the 1980s, Turkey was the only Muslim country represented in the Organization for Security and Cooperation in Europe (OSCE). Now there are nine Muslim countries: Albania, Azerbaijan, Bosnia and Herzegovina, Kazakhstan, Kyrgyzstan, Tajikistan, Turkey, Turkmenistan, and Uzbekistan.[8]

Such changes in the Islamic world's demographic distribution have had an impact on the term "Islamic geography." Until the beginning of the twentieth century, except for short-term invasions, Muslims for the most part lived on Muslim soil under Islamic rule. From the beginning of the twentieth century onward, Muslims have migrated by choice to Europe and America, where they gradually became significant minorities. Currently, Islam is the fastest

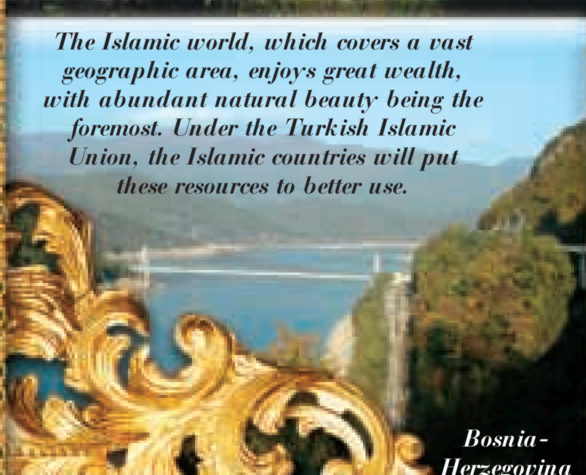


Tunisia





Indonesia



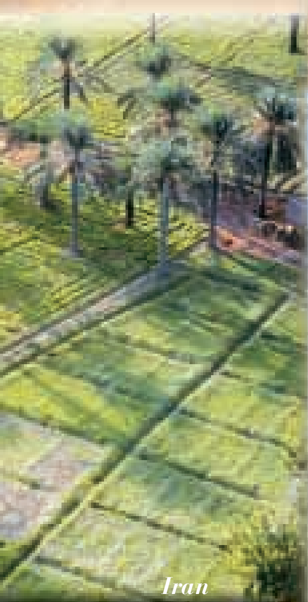
*The Islamic world, which covers a vast geographic area, enjoys great wealth, with abundant natural beauty being the foremost. Under the Turkish Islamic Union, the Islamic countries will put these resources to better use.*

Bosnia-Herzegovina





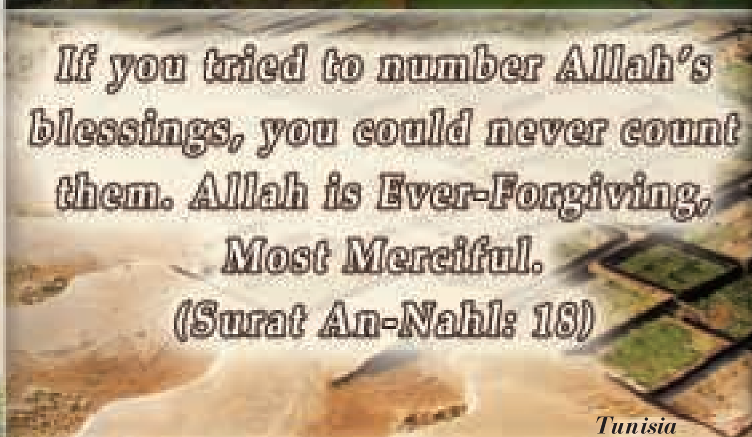
*The United Arab Emirates*



*Iran*



*Albania*

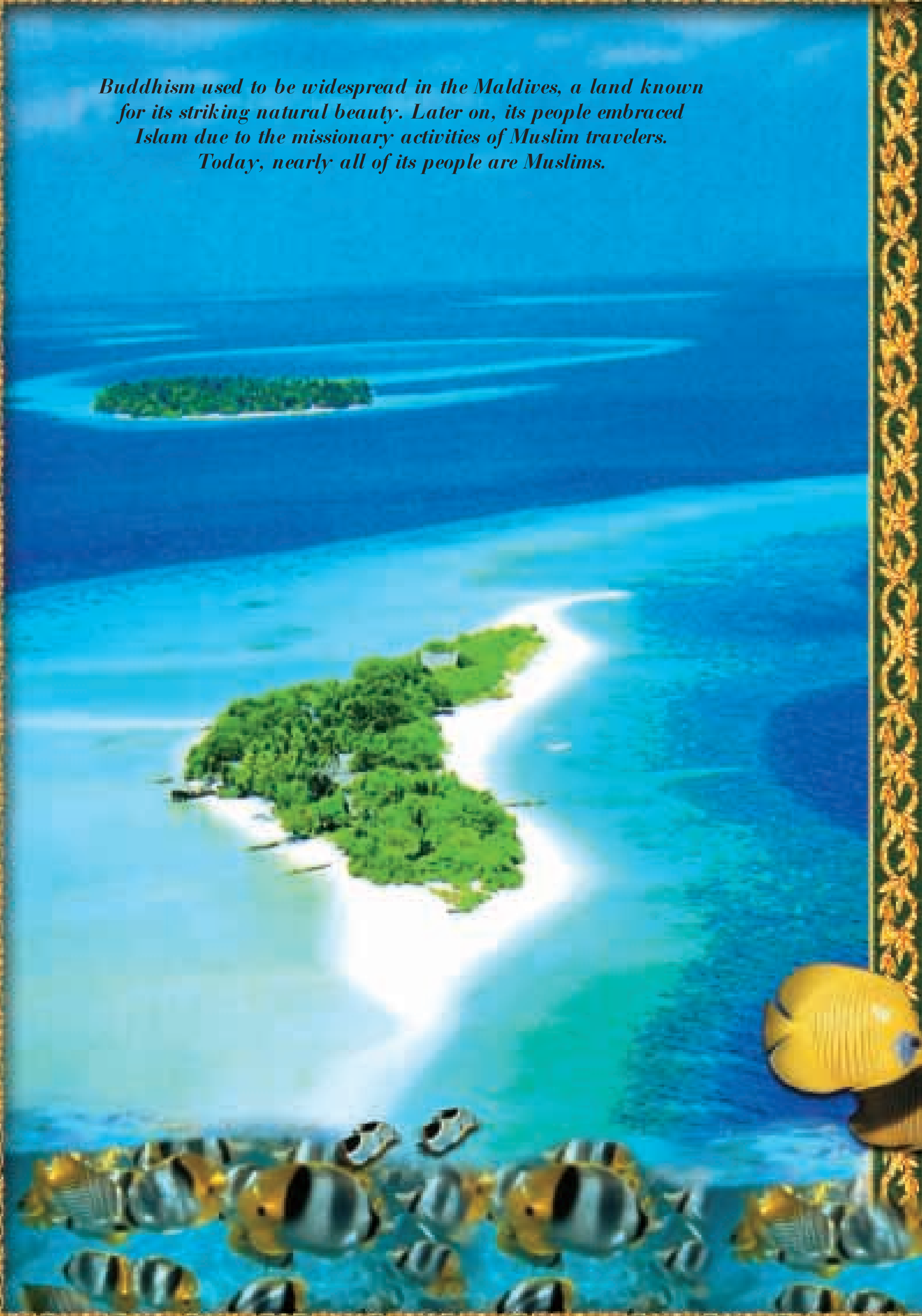


**If you tried to number Allah's blessings, you could never count them. Allah is Ever-Forgiving, Most Merciful. (Surat An-Nahl: 18)**

*Tunisia*

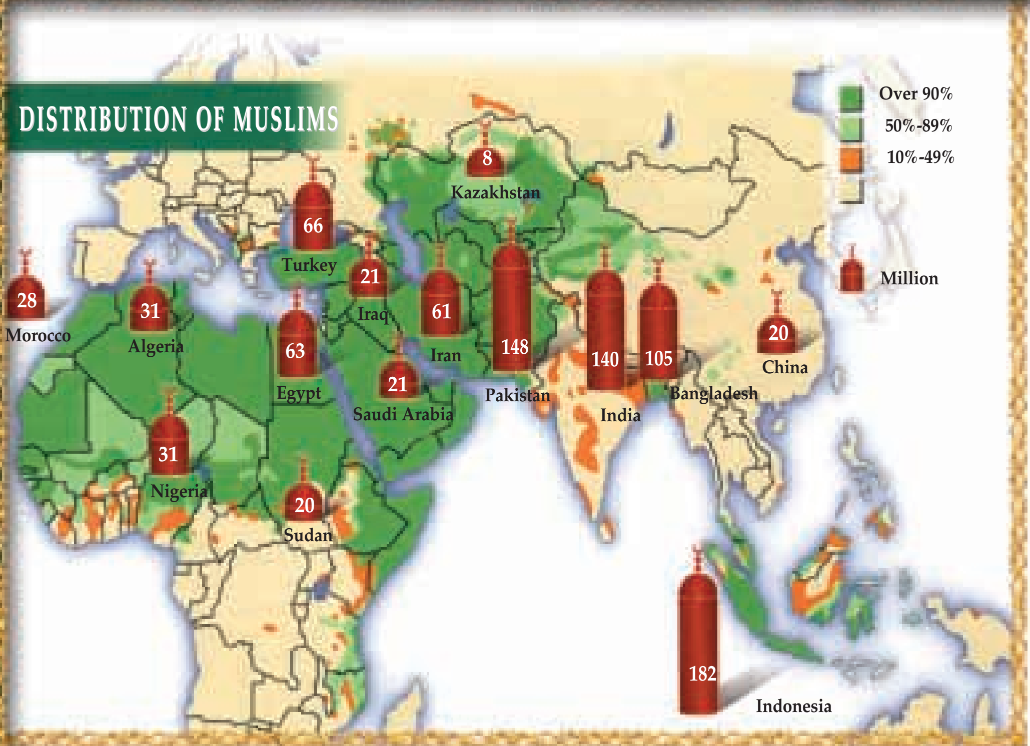


*Djibouti*



*Buddhism used to be widespread in the Maldives, a land known for its striking natural beauty. Later on, its people embraced Islam due to the missionary activities of Muslim travelers. Today, nearly all of its people are Muslims.*






***Islam is the world's most rapidly spreading religion. This map shows the general distribution of Muslims.***

growing religion in those lands. This increase has enabled these Muslims to play a more active role in Western society and politics.

Therefore, Islamic geography does not only refer to Muslim-majority or Muslim-ruled lands, but comprises a much greater area. From the Caucasus to Tanzania, and Morocco to Fiji, the Islamic world now stretches over a huge area and covers the lands that gave rise to the greatest civilizations in history. The region's geopolitical, cultural, and geo-economic qualities place this geography on the agenda of international relations and world politics even today.

The crossroads and transit routes of world trade are located

within this area. Considering that the canals and straights joining the Black and Mediterranean seas, the Mediterranean Sea and the Persian Gulf with the Indian Ocean are under Muslim control, the Islamic world's importance in terms of global balance becomes better understood. Additionally, the world's richest lands, in terms of such strategically important natural resources as oil and natural gas, are located in Muslim countries. The effective use of these resources represents a strategic opportunity for the Islamic world to increase its impact on world politics.

The current situation clearly suggests that Muslims will influence the developments of the twenty-first century in one way or another. However, what really matters here is that this influence must benefit the Islamic world in particular and humanity in general. The first thing that comes to mind at this stage is whether the Islamic world can play such a role, given its present condition. No doubt, Muslims have the necessary ability and awareness to shoulder this responsibility. However, looking at Muslim nations today reveals many problems, among them the lack of established democracy, the inability to keep up with technological progress, and an underdeveloped economy. An Islamic world preparing to play an active role in world politics must solve these and similar problems first.

The Islamic world's disunity and fragmentation is an even more urgent and vital problem that must be resolved. The fact that the Muslims have not been able to create a powerful and active Islamic Union is a major contributor to many of today's ills. When a strong Turkish Islamic Union is formed, such problems will either not arise or will be resolved far quicker than anticipated.

*Oil complexes in the United Arab Emirates and Saudi Arabia.*

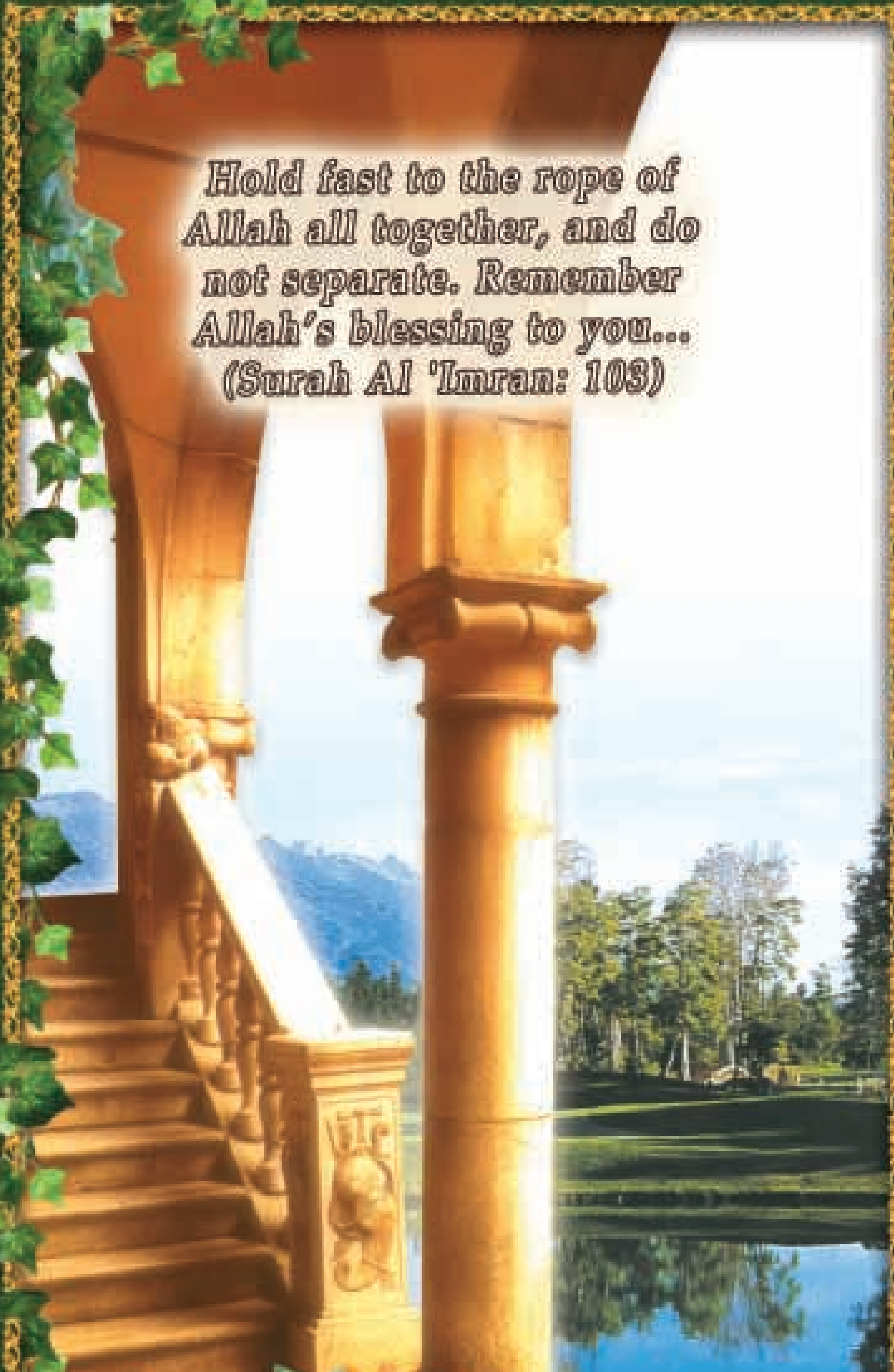




It must be stated here that the diversity found in the Islamic world, as well as the existence of various schools of Islamic thought, is not an issue in this regard. Likewise, unity does not equal the same practice or system. Rather, this diversity must be united under the umbrella of faith and on the basis of mutual compassion and solidarity. Differences of thought, practice, or point of view are normal and common in all societies. Islamic morality requires that Muslims never forget that they are all brothers and sisters, irrespective of their differences. Whatever the race, language, nation, or branch of Islam one might follow, all Muslims are brothers and sisters. Therefore, such differences must be appreciated as a source of richness instead of as a source of potential conflict and fragmentation. Such a mistaken view only diverts one's attention from the real issues and delays urgently needed and important preventive action.

Subsequent chapters will deal with the need for a Turkish Islamic Union and what it will mean for world peace from economic, sociological, and political perspectives. However, first we must investigate the process that led to the Islamic world's disintegration and how this development can be reversed.




Hold fast to the rope of
Allah all together, and do
not separate. Remember
Allah's blessing to you...
(Surah Al 'Imran: 103)

## The Causes of Fragmentation

The Islamic world began to disintegrate during the early years of the twentieth century. Until then, Muslims of different sectarian persuasions, races, and languages lived together in harmony and safety under the rule of Islam, and they were strong.

One of the most destructive movements of the nineteenth century, radical nationalism, had a powerful impact on the Islamic world, for some Muslims fell under the influence of the Western ideologies imposed upon them. With the weakening and then collapse of the Ottoman Empire, the vast majority of Muslim lands were colonized by Europe and the Soviet Union. Before the colonialists withdrew decades later, they drew up artificial borders and thereby created many new countries. When combined with the radical nationalism disseminated among Muslims, the region turned into a quagmire. Ethnic differences became sources of conflict, and the different Muslim ethnic groups, who had lived in the same land until recently, suddenly found themselves living on different sides of these artificial borders. Soon, these artificial nations began disputing with each other over borders and other matters, and feelings of hostility arose. Some of these disputes even escalated into full-scale brutal wars, as in the Iran-Iraq war. A 100-year long period of instability had begun.

One's love of nation, people, and independence is a proper and honorable feeling. However, nationalism becomes intolerable when love turns into fanaticism. If someone feels hostile toward other nations without due cause, he will, in the interest of his own country, disregard the rights of other nations or people. As a result, one country will seek to acquire or plunder another

country's land, and thereby become intolerable. Likewise, if people turn their love for their own nation into racism, claiming to be genetically superior, they will have developed an insupportable idea. It is also an error to turn nationalism into a racist ideology, for this damages the Islamic principle that "all Muslims brotherhood and sisters," or to let animosity do away with it for good.



*The twentieth century was one of oppression, violence, war, and conflict. Millions of innocent people lost their lives.*

Allah points out this wrong attitude, known as "fanatical rage," and reveals that it is an aspect of ignorance. In the Islamic context, ignorance means people and societies that are far removed from the true religion, as Allah makes clear in the Qur'an:

> **Those who do not believe filled their hearts with fanatical rage—the fanatical rage of the Time of Ignorance—and Allah sent down serenity to His Messenger and to the believers, and bound them to the expression of heedfulness, which they had most right to and were most entitled to. Allah has knowledge of all things. (Surat al-Fath: 26)**

Allah speaks of fanatical rage on the one hand and, on the other, that He gave believers serenity. The frame of mind of people who become angry and aggressive out of love for their own nation is against Islamic morality. The nationalism that devel-



oped in nineteenth-century materialist Europe was aggressive and radical. And this was the type of nationalism exported to the Islamic world and to many other lands, where it has caused nothing but conflict and political instability.

It is against Islamic morality to distinguish between people according to race or to allow ethnic differences to engender strife. Our Lord says in one verse:

***All race-based theories, such as those adopted by Hitler, are great misconceptions. No race is inherently better or superior to another.***



**O Mankind! We created you from a male and female, and made you into peoples and tribes so that you might come to know each other. The noblest among you in Allah's Sight is the one of you who best performs his duty. Allah is All-Knowing, All-Aware. (Surat al-Hujurat: 13)**

Allah also reveals that racial and national differences are among His signs. These differences are not to be sources of conflict and hostility, but rather of richness and diversity:

**Among His Signs is the Creation of the heavens and Earth, and the variety of your languages and colors. There are certainly Signs in that for every being. (Surat ar-Rum: 22)**

History is full of examples of Islam's ability to resolve ethnic differences. Our Prophet (may Allah bless him and grant him peace) warned his Companions to avoid tribal or racial separatism; dividing people according to race, sex, language, or clan; and distinguishing between people according to financial means. In his Farewell Sermon, he proclaimed: ***"O people! Verily your***



*Lord is one and your father is one. All of you belong to one ancestry of Adam, and Adam was created out of clay. There is no superiority for an Arab over a non-Arab and for a non-Arab over an Arab, nor for the white over the black nor for the black over the white, except in [terms of] piety. Verily, the noblest among you is he who is the most pious.'"*[9]

The continuing conquests under our Prophet (may Allah bless him and grant him peace) and the four rightly guided caliphs greatly expanded the borders of the Islamic world, and many different nations united under the flag of Islam. The Middle East, until then full of tribal wars and unrelenting blood feuds, found peace, and the inter-Arab tribal wars ceased both at home and abroad. Ongoing warfare between Christian sects was resolved peacefully, and tribes that had been mortal enemies learned to respect each other's rights and lived under the Islamic flag.

Muslims of today must ac-





*"Collision of Arab Horsemen." Oil painting on canvas, The Walters Art Gallery, Maryland.*

quire the same outlook. In their mutual relations, faith and good character are important, not race, ethnic origin, language, financial means, status, or office. Love between sincere believers develops through their fear and awareness of and true love for Allah, and good deeds and a good character. If people dedicate themselves to the path of Allah, follow it in all their actions and behavior, and do good in the hope of acquiring Allah's good pleasure and mercy, other believers will love and respect them. As a result, their skin color, race, or financial status will be irrelevant and have no bearing on the love others feel for them. The same criteria must be true for relations between Muslim nations, which must be based on the Qur'anic insight that Muslims are one another's helpers and guardians.

One of the foremost



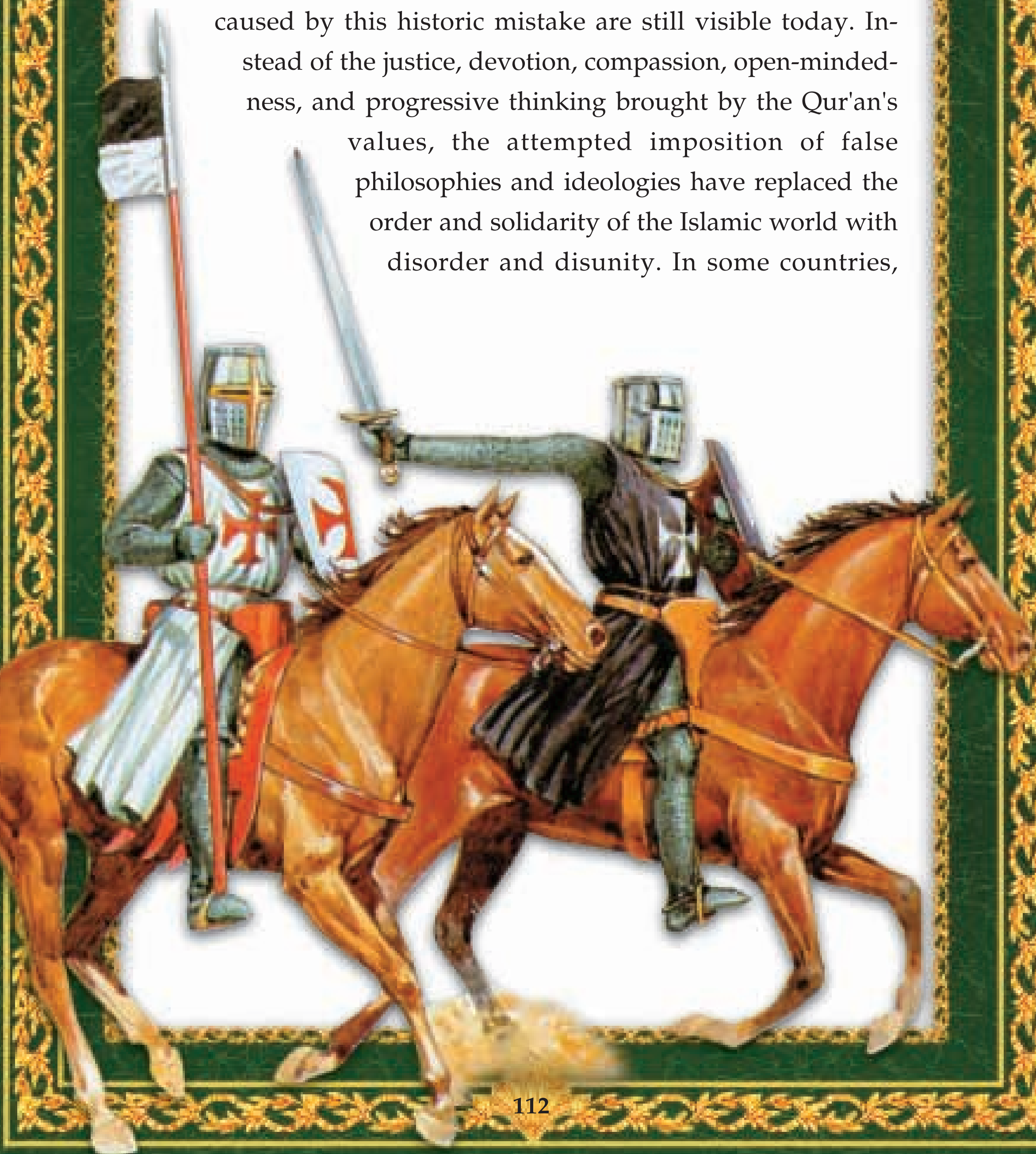
*Tens of thousands of Muslims lost their lives in the Iraq-Iran war.*

## AN INTERVIEW WITH MR. ADNAN OKTAR BY AL BAGHDADIA TV, JUNE 29th, 2008

**Reporter:** Muslims are being massacred. First in Bosnia and now in Iraq and Afghanistan. What do you think should be done in Palestine?

**Adnan Oktar:** It is a sin for Muslims not be united and act as one. It is unlawful. **According to the Qur'an, it is obligatory for Muslims to act together as one as brothers, for them all to be brothers to one another and to gather around a single leader.** But Muslims are not doing that. As they fail to do that, it opens the way to all kinds of affliction. **Muslims will abide by that obligation.** What I am saying is that a Turkish-Islamic Union must be established under Turkish leadership, under the leadership of the Turkish nation. All countries will still be nation states in it. Every state will act freely domestically, but they will have a spiritual leader at their head. The Christians have a leader, the Pope. Muslims must also have a spiritual leader. This disorder and corruption will easily come to an end if there is a leader at the head of this spiritual union. **In that event, if even a hair of Muslims' heads is harmed anywhere in the world, the incident will be stopped at once since all Muslims will act as one.** But if they are fragmented, if they act in such a way as to make a policy of divide and rule possible, then it is easy to swallow the small pieces up. But it is impossible to swallow up the Muslim world as an entire block. Muslims must fulfill this obligation without delay.

reasons for the Islamic world's current fragmentation is its lack of this consciousness, the disregard for Islamic morality, and the effect of irreligious ideologies and movements. Some intellectuals were misled by various European philosophies and ideologies, which were full of errors, and believed that introducing them into the Islamic world would aid its progress. The damage caused by this historic mistake are still visible today. Instead of the justice, devotion, compassion, open-mindedness, and progressive thinking brought by the Qur'an's values, the attempted imposition of false philosophies and ideologies have replaced the order and solidarity of the Islamic world with disorder and disunity. In some countries,



models opposing the Qur'an's values were developed in order to end the disorder. However, this only brought about despotic regimes that oppressed the people.

It is important to learn from these past mistakes when choosing a new strategy and to be aware of misleading manipulations and suggestions. History clearly shows that the Islamic world can rise again only if it returns to its own central tenets and values, the most important of which is Muslim unity and solidarity.

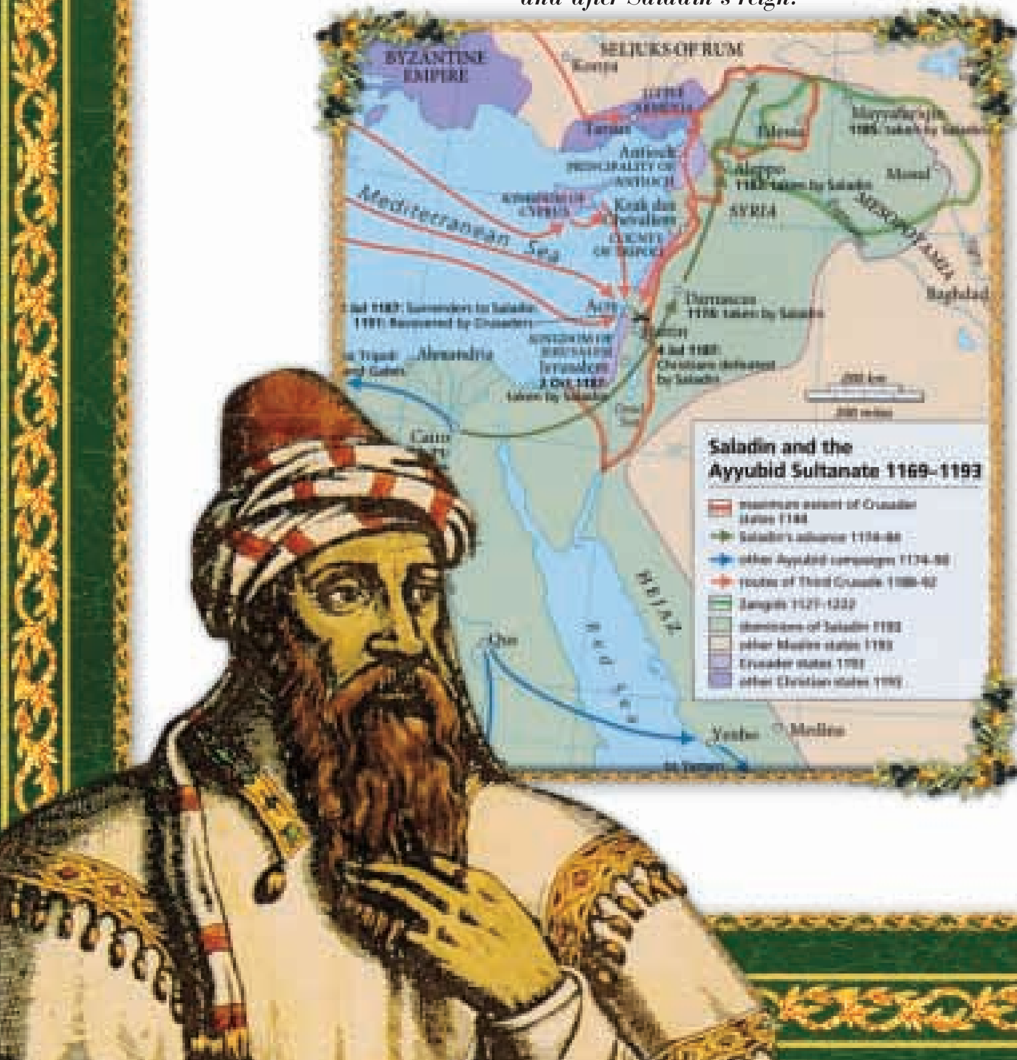
*A painting showing the Crusaders' 1099 massacre and destruction during their invasion of Jerusalem.*



## *Example from History: The Islamic Union of Salah ud-Din al-Ayyubi (Saladin)*

The Islamic world's stance against the Crusaders is an important example in this regard. When the armies of the First Crusade reached the Middle East, the Muslims were divided into fractions stemming from various disputes and arguments. This disunity prevented them from putting up an effective resistance, and so the barbaric European invaders were able to create an em-

*The borders of the Ayyubid Sultanate before and after Saladin's reign.*



pire centered on Jerusalem after slaughtering the native population. However, decades later, the Muslim commander Saladin united the different Muslim groups under his command and defeated the invaders.

Nevertheless, defeating the Crusaders was not going to happen overnight. Saladin not only united the Muslims under one flag, but also started a scientific and moral awareness. The *Encyclopedia Britannica* says:

> ***It was an essential part of his [Saladin's] policy to encourage the growth and spread of Muslim religious institutions. He courted its scholars and preachers, founded colleges and mosques for their use, and commissioned them to write edifying works . . . Through moral regeneration, which was a genuine part of his own way of life, he tried to re-create in his own realm some of the same zeal and enthusiasm that had proved so valuable to the first generations of Muslims when, five centuries before, they had conquered half the known world.***[10]

When this moral, scientific, and religious regeneration combined with political unity, Islamic civilization rose once more. Saladin, commanding a united Islamic army, defeated the disbanded and demoralized Crusaders at the Battle of Hattin in 1187 and freed almost all of the occupied Palestinian land, including Jerusalem.

One of the most prominent aspects of Saladin's Islamic Union was that it represented the Qur'anic ideals of justice, moderation, and peacefulness. While best known for this military victory, Saladin was also very forgiving and just toward the Crusaders as well as all other Christians. Even though the Crusaders had inflicted unspeakable cruelty on the Muslims, Saladin exacted no revenge upon them, and no civilian was harmed when he freed Jerusalem. In addition, he maintained his authority over

the radicals within his own ranks. Following the slaughter of 3,000 innocent Muslim civilians at Castle Acre, ordered by King Richard the Lion-Hearted, commander of the Third Crusade, some Muslims demanded revenge: They wanted to massacre Jaffa's (today's Tel Aviv) Christians. Saladin successfully calmed his soldiers down and extinguished their bloodlust, and so guaranteed the safety of Jaffa's Christians.

In the end, Saladin brought peace to the Holy Land by granting the Crusaders some privileges and concessions. On 28 August 1192, the two parties agreed upon and signed a peace treaty. Saladin made a great gesture: He invited the Crusader's commanders, who had killed thousands of Muslims in their quest to conquer Jerusalem, to stay there as his guests. Those Crusaders visiting Jerusalem were astonished by the Muslims' great forgiveness, compassion, and justice. On one occasion, upon learning that his former enemy King Richard was sick, Saladin sent his own physician to treat him, along with some ice to reduce his temperature. Saladin became a legend throughout Europe for his righteous character, which was based on the Qur'an's values.

In short, Saladin's Islamic Union gave the Muslims power and victory, as well as the opportunity to realize the justice, compassion, and peacefulness central to Islamic morality. Muslims were moved to serve Islam, prevent some radical movements from spreading among Muslims, and live according to the Qur'an.

Eight centuries have passed since the time of that Islamic Union. Today's

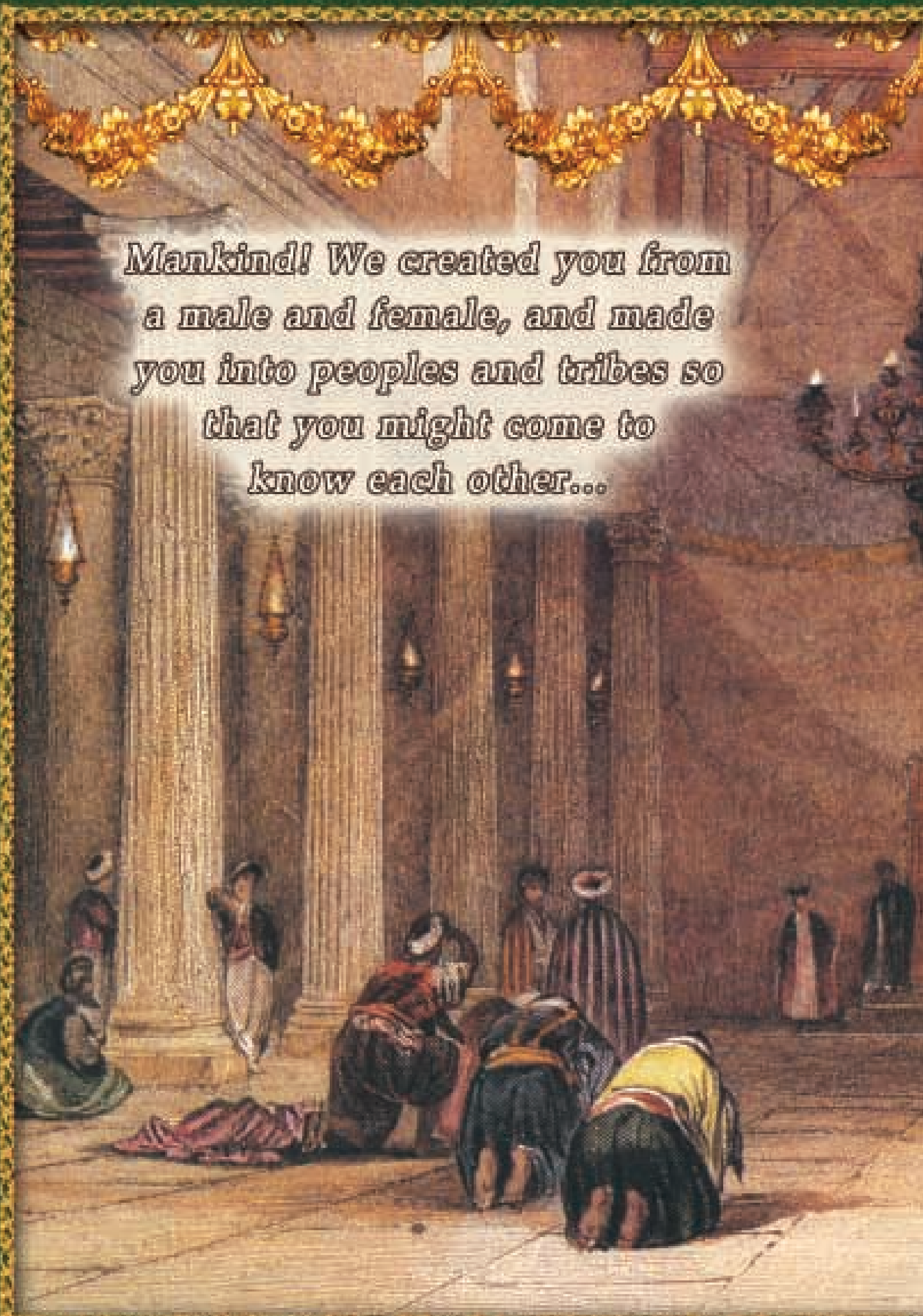
Muslims need an Islamic Union for the same reasons as they did back then. Although the Islamic world is not under attack by a coalition army, as it was at the time of the Crusades, it is facing many threats. Furthermore, the Islamic world has fallen behind other civilizations in terms of science, technology, culture, art, and thought. Ever since the nineteenth century, the Islamic world has been seriously harmed by the many false ideologies and philosophies produced elsewhere, imported into its midst by misguided people, and spread among those who were not familiar with the Qur'an's values. On the other hand, some radicals who claimed to represent Islam while doing their best to subvert its morality, often unknowingly helped those who were consciously sewing the seeds for later conflict.

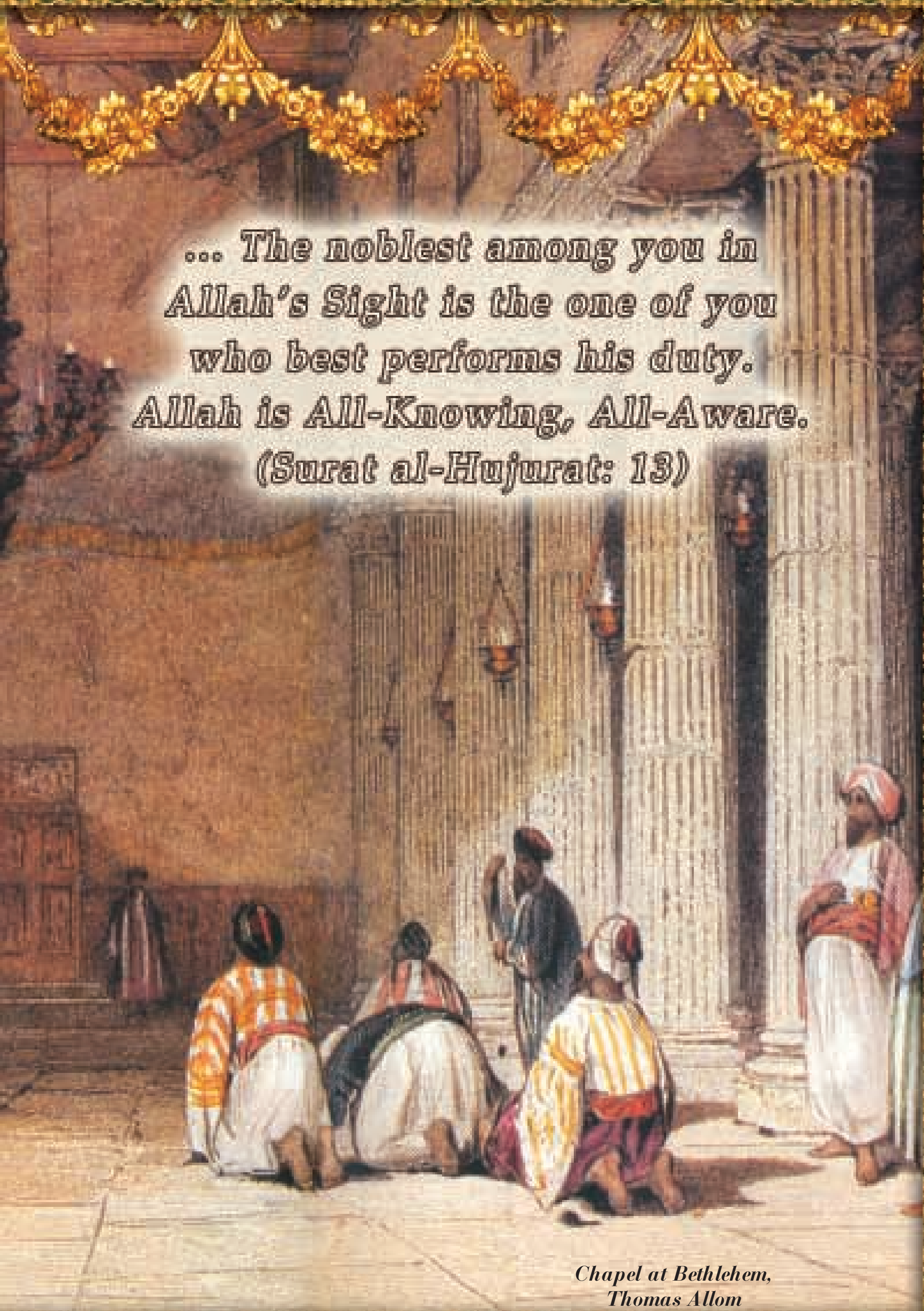
For all of this to end, Muslims must rebuild their civilization so that it can once again guide the world, light the path, and deliver peace and justice. But if this vision is to become a reality, they must follow Saladin's method: working for the rebirth of Islamic morality, knowledge, and faith, and achieving the Islamic world's political union.

## *Uniting with Respect for Differences*

The necessity for such a union is based not only on the need for a political solution to end the current situation; rather, and more importantly, unity is a requirement of being a Muslim. As in all areas of their lives, Muslims have to abide by the Qur'an's values in their national and international policies. As this morality requires the Islamic world's reunification as a priority, taking Islamic morality as the guiding principle will make this alliance possible, as well as long-lived and active.

Islamic morality requires Muslims to be conciliatory at all


Mankind! We created you from
a male and female, and made
you into peoples and tribes so
that you might come to
know each other...




*Chapel at Bethlehem,*
*Thomas Allom*

times and to be brothers and sisters in faith, as well as in solidarity and union. Allah commands the believers to: **"not quarrel among yourselves"** (Surat al-Anfal: 46), for doing so will only weaken them. Allah commands the following in another verse:

> **Do not be like those who split up and differed after the Clear Signs came to them. They will have a terrible punishment. (Surah Al 'Imran: 105)**

It is impossible for Muslims who have common sense and conscience not to unite with other believers or to be engaged in an ongoing dispute with them. This is true on an individual basis, as well as on the level of communities and nations. Allah points out this fact in the Qur'an and forbids Muslim nations to be unfair or hostile to one another. Allah states that those who engage in such harmful activity must be stopped, and instructs other Muslim nations to "make peace between them":

> **If two parties of the believers fight, make peace between them. But if one of them attacks the other unjustly, fight the attackers until they revert to Allah's command. If they revert, make peace between them with justice and be even-handed. Allah loves those who are even-handed. (Surat al-Hujurat: 9)**

Of course, there can be cultural, traditional, and local differences of attitude and practice between Muslim nations due to different views, interpretations, and schools of thought. Such things are natural. However, these differences should not lead Muslim nations to antagonize one another, end their mutual dialogue, and consider the other nation as foreign and hostile, instead of agreeing on their common values. Doing so only leads to intolerable situations.

Allah warns Muslims away from such mistakes and re-

veals the People of the Book's (the Jews and Christians) errors in this respect as an example of what can happen. Allah states in Surat al-Bayyina: 4 that they were divided among themselves and went their own ways, even though they received Clear Signs to the contrary. Allah states in other verses that the causes for this split were such evil character traits as envy, injustice, and rebellion against truth. The following are some of these verses:

> **They only split up after knowledge came to them, tyrannizing one another … (Surat ash-Shura: 14)**
>
> **The religion with Allah is Islam. Those given the Book only differed after knowledge had come to them, envying one another. As for those who reject Allah's Signs, Allah is swift at reckoning. (Surah Al 'Imran: 19)**

Jewish and Christian history is full of conflict because of this continuing disunity. Christianity's first 16 centuries also can be described as the history of warring Christian sects. Even small differences in interpretation led to mutual accusations of heresy. Over time, the Catholic Church gained the upper hand and began to persecute other religious schools of thought that it considered heretical, such as Docetism, Montanism, Adoptionism, Sabellianism, Arianism, Plagiarism, and Gnosticism. The Catholic Church's persecution of such religious denominations as the Cathars and the Bogomils from the eleventh century onward, as well as the century-long bloody war between the Protestants and the Catholics, coincide with the darkest era of European history. It is interesting to note that European civilization began to rise after this sectarian warfare ended. As political scientists acknowledge, modern Europe was only born after the various Christian sects agreed to mutual compassion at

the Peace of Westphalia in 1648.

People diverge in their religious practices and understandings because they do not practice morality, as commanded by Allah. This morality recognizes modesty. Those who distance themselves from this modesty perceive their own ideas as the ultimate truth, disregard those who think differently, and feel animosity toward them. Since they do not doubt the truth of their own views, they do not question themselves and so cannot improve themselves and find the truth. Allah describes those who only value their own opinions in the following way:

**They disagreed and split up, dividing into sects, each party exulting in what it had. (Surat al-Muminun: 53)**

Muslims who fear and respect Allah, and who believe that they will have to account for their actions on the Day of Judgment, must be aware of this situation. Those who realize the importance of this matter must warn other Muslims about the dangers of disunity, fragmentation, and segregation, and work for Muslim unity under the Qur'an's values.

Exemplary Muslims approach other people with love,

compassion, and mercy, for they view all people as manifesting some of our Lord's names and attributes. They consider all people who share the same belief, and who believe in the Qur'an, obey Allah's commandments, and abide by the Sunnah of our Prophet (may Allah bless him and grant him peace), as their brothers and sisters, and never forget that they are one another's guardians. They must refrain from factionalism rooted in cultural, traditional, or differences of opinion and, instead of making an issue of them at every opportunity, must support unity under the Qur'an's values. Muslims must support one another in this union and be compassionate and understanding when dealing with disputed matters. As we pointed out previously, sincere Muslims who are aware of this issue's importance, as well as the Islamic world's leading thinkers and intellectuals, are especially obligated to work resolutely for Muslim solidarity and unity. A solidarity based upon love, respect, and compassion must be established in the Muslim world.

At its core, Islamic morality envisages religious unity and common values, rather than disputes and segregation. The

## AN INTERVIEW WITH MR. ADNAN OKTAR BY DENGE TV, DECEMBER 9th, 2009

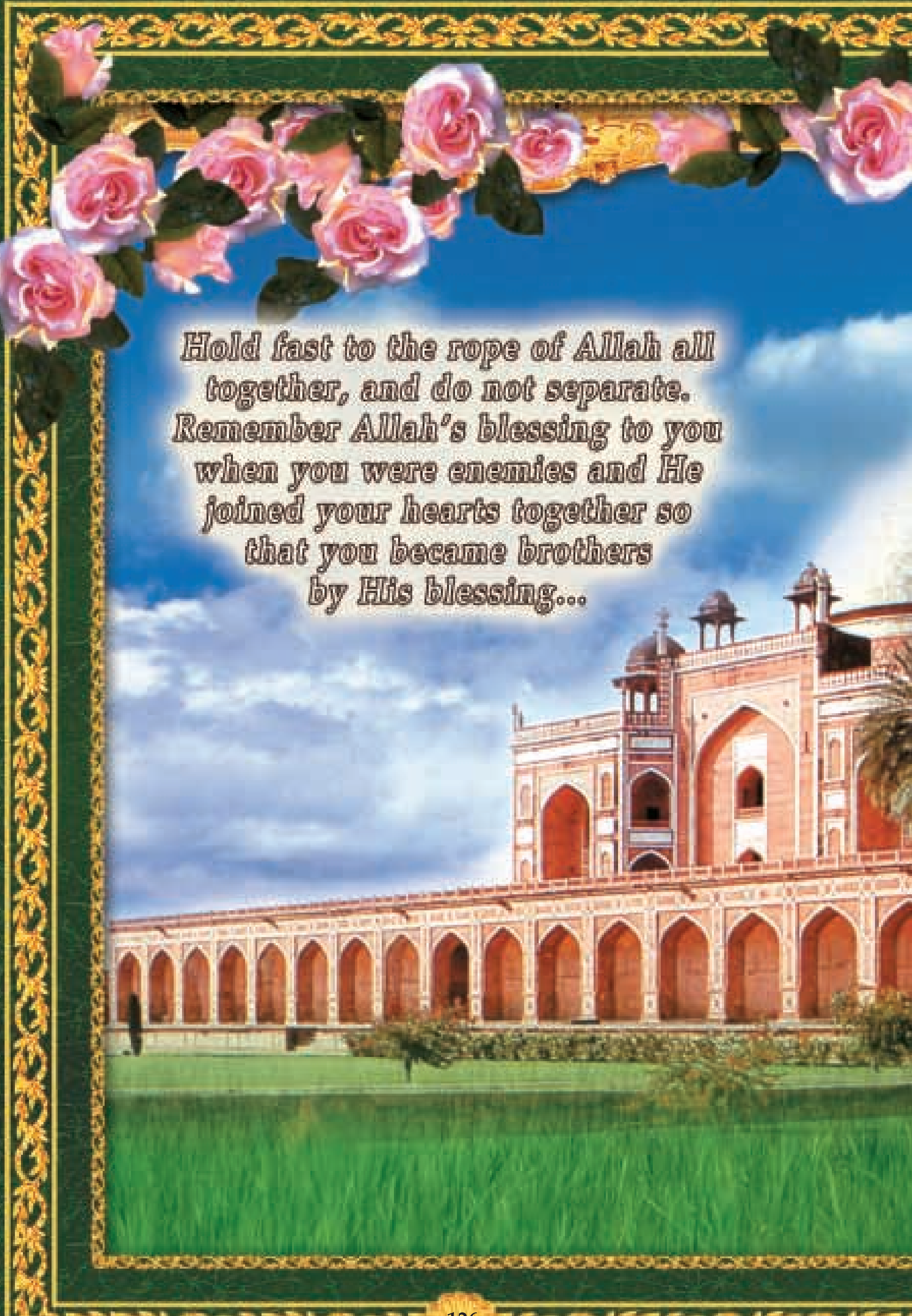
**Adnan Oktar:** This spirit of opposition stemming from this sectarian difference needs to be eliminated. **Shiites, Alawites, Bektashis and Wahabbists are all our brothers. They are all spotless, honest, pious believing people. They all have a profound love of Allah and the prophets. They are therefore a blessing for us, our brothers.** They are all a blessing. That idea of opposition needs to be eliminated. Once Islamic moral values spread across the Turkish-Islamic world this will lead to industriousness, activity, clarity of mind, discipline, trust in Allah, cleanliness, quality and profound reason. The whole region will enjoy the resulting abundance and beauty. The Christian world and the Jews will also benefit from it. This needs to be hastened.



## AN INTERVIEW WITH MR. ADNAN OKTAR BY INDONESIA'S ANTARA NEWS AGENCY, SEPTEMBER 16th, 2008

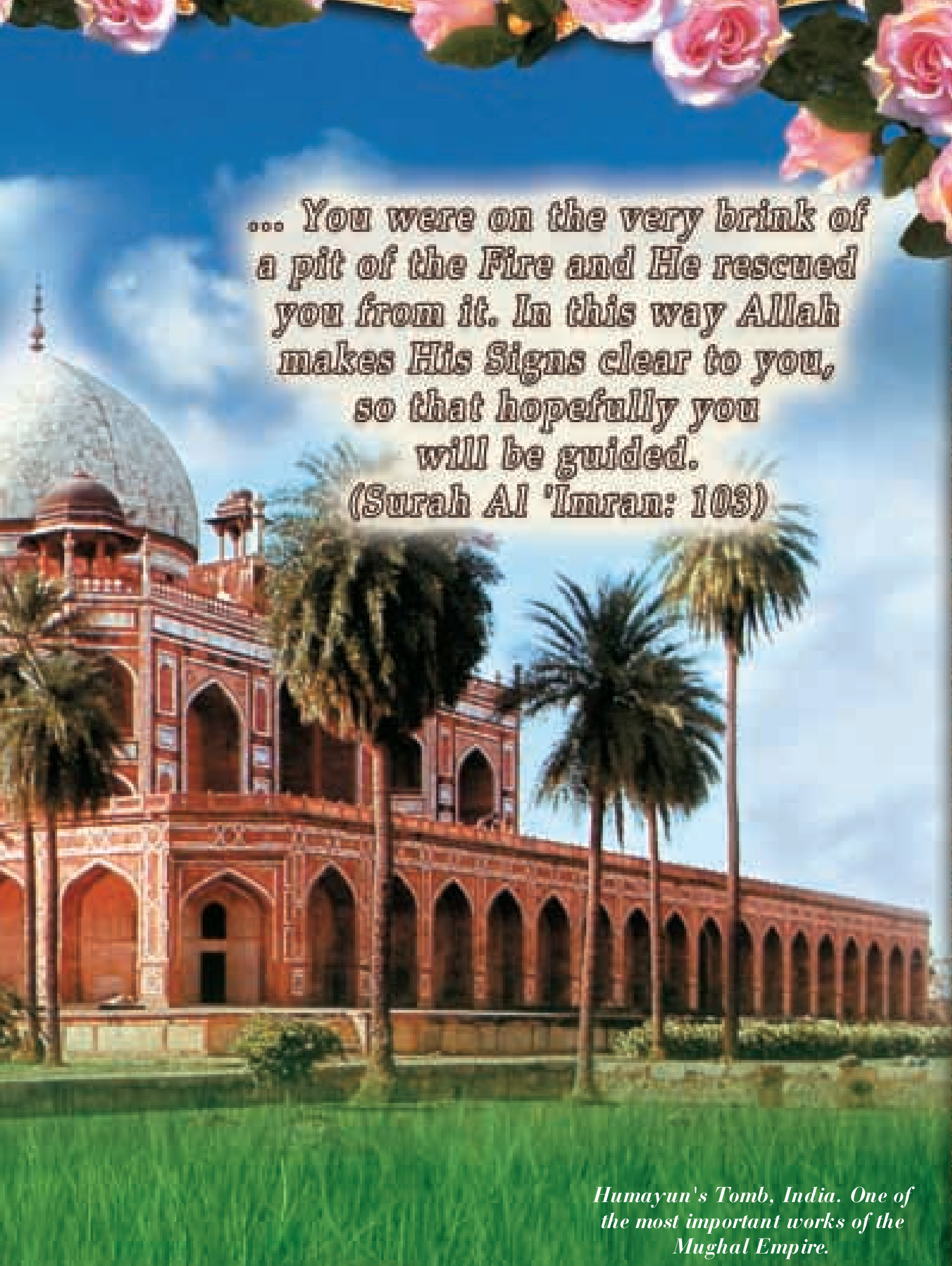
**Adnan Oktar:** For one thing, they must love one another, and there must be no sectarian differences. Alawite, Sunni or Shiite, we are all brothers. They must have joyous, loving ties to one another. The coming of Hazrat Mahdi (pbuh) is imminent. The Prophet Jesus (pbuh) will return at any moment. They will see that what I am saying is true within the next 10 years. All of the signs have come about. People must joyously prepare for the Turkish-Islamic Union. By Allah's leave, our lives in Paradise will also be most delightful, insha'Allah. We may hope for that from Allah if we make such genuine efforts. We are entities for whom eternity has already begun. We are entities who will exist for all eternity, once we have been created. Insha'Allah, we will live on in Paradise.

**But it is essential that we be completely honest, that we love one another with a great fervor. We must bow our heads to Allah. We must strictly follow the Qur'an and live by the morality revealed in it.** When people do that, their hearts can be at peace, insha'Allah.



*Hold fast to the rope of Allah all together, and do not separate. Remember Allah's blessing to you when you were enemies and He joined your hearts together so that you became brothers by His blessing...*

... You were on the very brink of a pit of the Fire and He rescued you from it. In this way Allah makes His Signs clear to you, so that hopefully you will be guided.
(Surah Al 'Imran: 103)



*Humayun's Tomb, India. One of the most important works of the Mughal Empire.*

Prophet Muhammad (may Allah bless him and grant him peace) showed the way for Muslims with the following hadith:

*I have left among you the Book of Allah and the Sunnah of His Apostle. If you hold fast to them, you shall never go astray.*[11]

We just have to abide by this advice. Our Lord commands all believers to follow the true religion and refrain from disunity. Allah says:

**He has laid down the same religion for you as He enjoined on Noah: that which We have revealed to you and which We enjoined on Abraham, Moses, and Jesus: "Establish the religion and do not make divisions in it." What you call the idolaters to follow is very hard for them. Allah chooses for Himself anyone He wills, and guides to Himself those who turn to Him. (Surat ash-Shura: 13)**

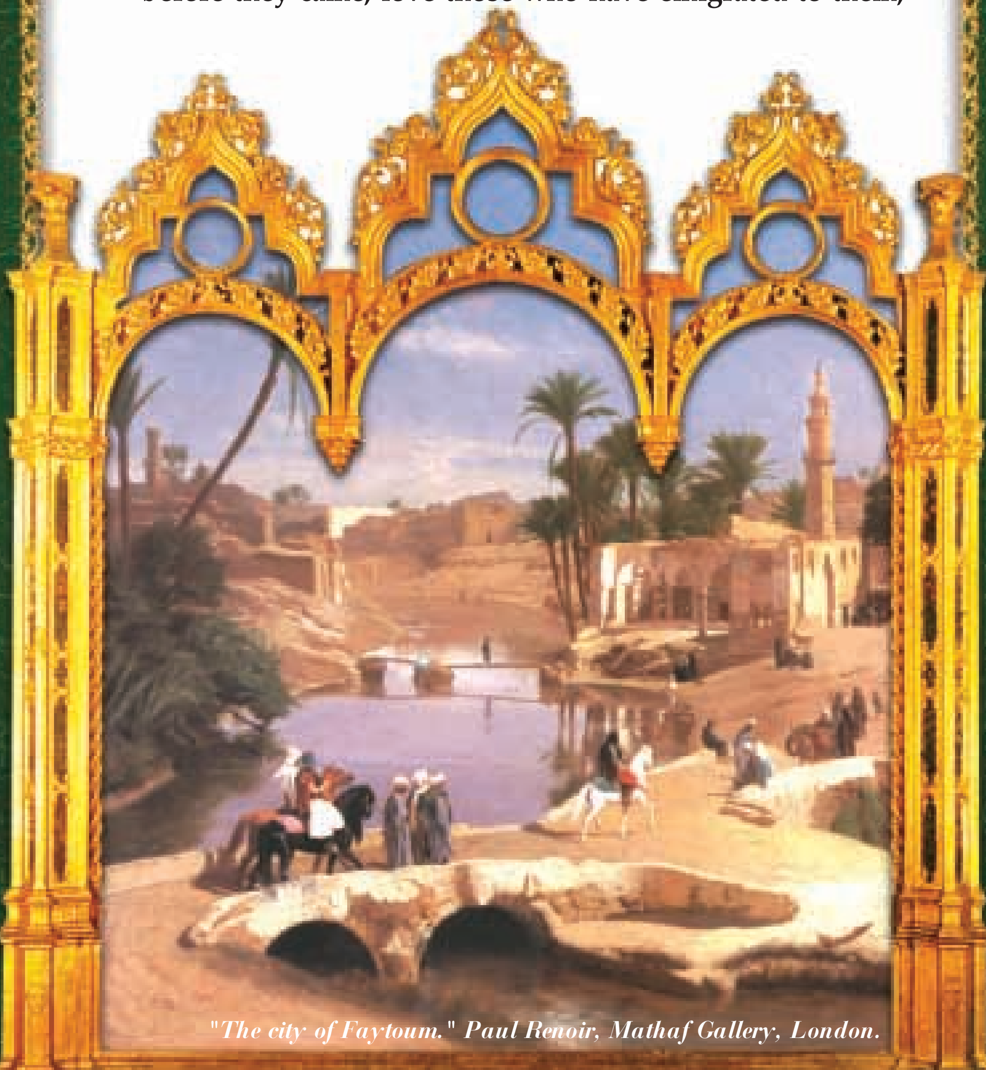
## *Fostering a Sense of Unity*

Unity requires awareness, devotion, allegiance, and loyalty. Allah prescribes unity for Muslims and reveals that satan will attempt to create conflict in order to prevent this unity. Muslims are obliged to refrain from hurtful words, anger, disrespectfulness, and all other behavior that could damage this sense of unity when dealing with fellow Muslims. Each Muslim is required to be devoted to others, patient, work for the good of others, and loyal and true. All Muslims must adopt these superior qualities.

A good example of this is the relationship between those Muslims who emigrated to Madinah with our Prophet (may Allah bless him and grant him peace) and those Muslims who were already settled there. The Muslims who pledged their allegiance to our Prophet (may Allah bless him and grant him peace) in Madinah welcomed the Meccan migrants in the cause of Allah

in the nicest possible way and took good care of them. These two different communities, which had no mutual tribal bonds, considered loyalty to Islam to be the only important yardstick. The Muslims of Madinah proved their loyalty by opening their homes, sharing their food, and considering the migrants' needs before their own. Our Lord reveals their good conduct in the Qur'an:

**Those who were already settled in the abode, and in faith, before they came, love those who have emigrated to them;**



*"The city of Faytoum." Paul Renoir, Mathaf Gallery, London.*

**do not find in their hearts any need for what they have been given; and prefer them to themselves, even if they themselves are needy. It is the people who are safe-guarded from the avarice of their own selves who are successful. (Surat al-Hashr: 9)**

The exemplary and superior character demonstrated in this verse reveals how the relationship between two Muslim communities should be. Our Prophet (may Allah bless him and grant him peace) describes solidarity in the following hadith:

*Muslims are like one body. If the eye is sore, the whole body aches; if the head aches, the whole body aches.*[12]

The love between Muslims and the absence of any ill-will are great gifts of Allah. Allah says the following about this gift, which will be completely fulfilled in Paradise:

**We will strip away any rancor in their hearts—brothers, resting on couches face-to-face. (Surat al-Hijr: 47)**

Therefore, Muslims must act with the awareness that solidarity, fraternity, and a sense of belonging are gifts that must be protected by means of patience and strong will. Allah also reveals the importance of this unity in the following verse:

**So heed Allah and put things right between you. Obey Allah and His Messenger if you believe. (Surat al-Anfal: 1)**

Our Prophet (may Allah bless him and grant him peace) states the importance of unity in the following hadith:

*Do not envy one another, do not hate one another, do not turn away from one another, and do not undercut one another. Rather, O servants of Allah, be brothers...*[13]

Muslims are always obliged to be forgiving, but if the other party consists of Muslims, the first party must be even more patient. They must remember that the second party consists of fel-




*"Interior of the Mosque of the Metwalys,"*
*by British painter David Roberts.*

low Muslims, and that both parties fear Allah, obey the Prophet (may Allah bless him and grant him peace), and abide by the Qur'an's definitions of right and wrong. All Muslims know that they must have only goodwill toward their fellow Muslims; that they should be considerate; and that they should respond with patience, compassion, and love when disagreements arise. Allah reveals the prayer of Muslims for their fellow Muslims:

> **Those who have come after them say: "Our Lord, forgive us and our brothers who preceded us in faith, and do not put any rancor in our hearts toward those who believe. Our Lord, You are All-Gentle, Most Merciful." (Surat al-Hashr: 10)**

Just as Muslims are obliged to mediate in friendship between their each other, they are obliged to resolve any dispute between two Muslim communities. Allah says:

> **The believers are brothers, so make peace between your brothers and heed Allah, so that hopefully you will gain mercy. (Surat al-Hujurat: 10)**

Clearly, this mentality creates a very strong sense of belonging and unity, for our Lord states:

> **Allah loves those who strive in His Way in ranks like well-built walls. (Surat as-Saff: 4)**

This ideological struggle against irreligious philosophies and ideologies is a duty of all Muslims. No doubt, it is a historical mistake to develop a closed community struggling with internal affairs instead of shouldering the responsibility of this ideological struggle to bring light to an otherwise dark world. At present, humanity, especially the oppressed Muslims, is looking for a way out of this situation and is awaiting the arrival of a guidance that will bring peace, happiness, and justice to the world and remind all people of the true purpose of their existence. This guidance is the responsibility of the Islamic commu-

nity, and all Muslims are obliged to act with awareness.

The fact that violence, terror, cruelty, fraud, dishonesty, immorality, conflict, and poverty are common proves that the world is full of "corruption." In the face of this reality, many issues that have become a problem among Muslims lose their importance. All of this cruelty and degeneration feeds off the false



*The prevalence of violence and cruelty reveals dimensions of the responsibility upon Muslims.*

systems established by those who deny Allah's existence and unity and do not believe in the Hereafter. Therefore, people of conscience must unite in righteousness.

This unity will be one of the most important phases in the defeat of irreligious ideologies. Our Lord points out the nonbelievers' alliance and reveals the necessity of Muslim friendship and solidarity in order to rid the world of cruelty. Allah says:

> **Those who do not believe are the friends and protectors of one another. If you do not act in this way [protect each other], there will be turmoil in the land and great corruption. (Surat al-Anfal: 73)**

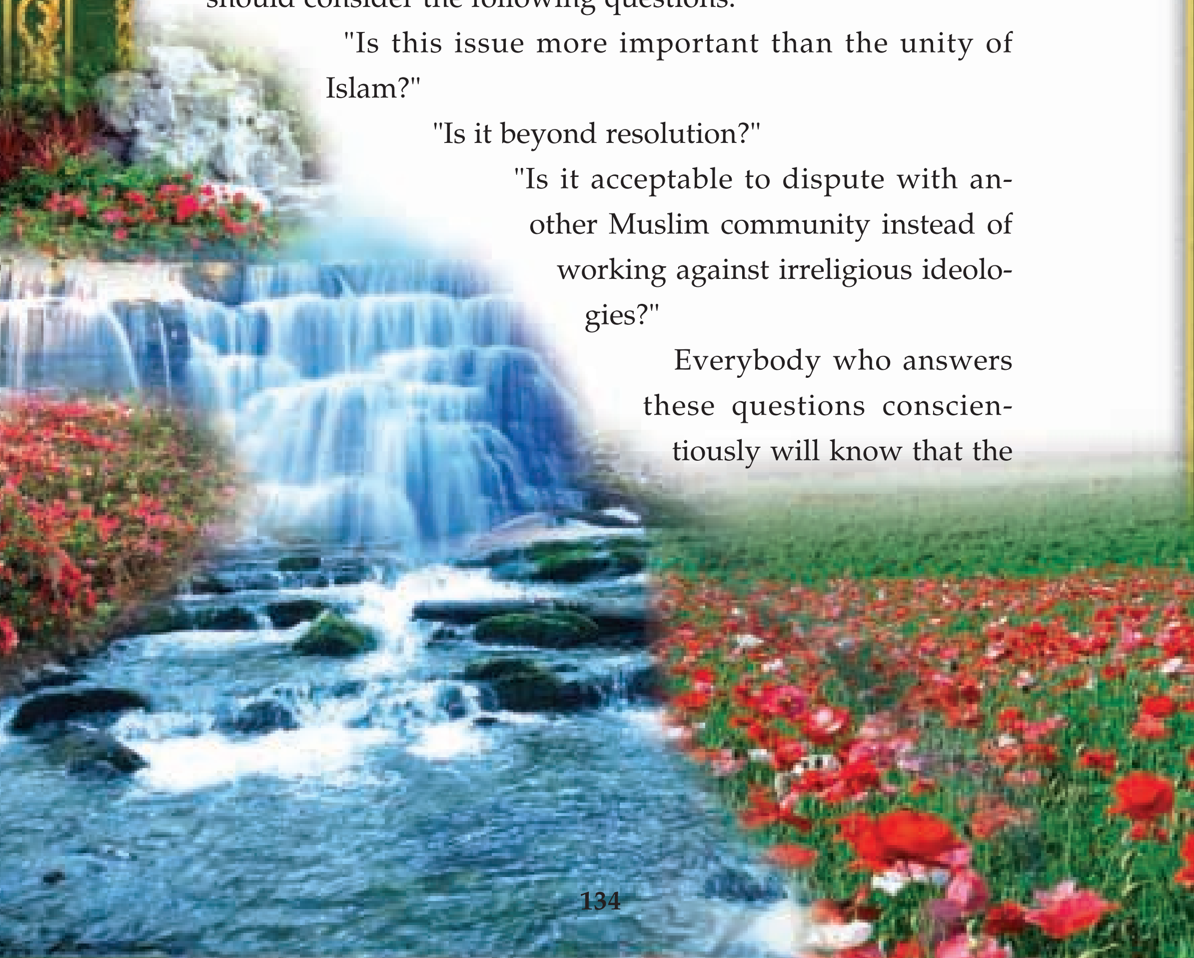
Given that the Muslims have such a large responsibility, they must unite. If situations prevent them from doing so, they should consider the following questions:

"Is this issue more important than the unity of Islam?"

"Is it beyond resolution?"

"Is it acceptable to dispute with another Muslim community instead of working against irreligious ideologies?"

Everybody who answers these questions conscientiously will know that the



higher priority is to refrain from endless disputes and to establish a union based on the Qur'an's values.

Muslims must never forget that satan is always working to cause enmity between Muslims in order to prevent their unity and solidarity. Our Lord warns believers of this danger:

> **Say to My servants that they should only say the best. Satan wants to stir up trouble between them. Satan is an outright enemy to man. (Surat al-Isra': 53)**

With this verse, Allah advises Muslims to avoid directing hurtful, mocking, harsh, and accusing words against other Muslims and points out the need for decent conduct in the pursuit of unity.

In the Qur'an, Allah also points out that such disputes and other damaging behavior impair one's sense of belonging and weaken the Muslims' power. Our Lord says:

> **Obey Allah and His Messenger and do not quarrel among yourselves, lest you lose heart and your momentum disappear. And be steadfast. Allah is with the steadfast. (Surat al-Anfal: 46)**



As stated earlier, this is true for Muslim individuals as well as Muslim nations. If the Islamic world wants to erect a powerful, stable, and prosperous civilization that guides and illuminates the world in every aspect, it must act in union. The lack of such a union is responsible for the Islamic world's discord and separation, the absence of a common voice, and the defenselessness of innocent Muslims. Countless poor women, children, and elderly people are desperately in need of rescue from oppression in Palestine, Kashmir, East Turkistan (home of the Chinese-ruled Muslim Uighur people), the southern Philippines (home of the Muslim Moro people) and many other regions. The responsibility for these people belongs to the Islamic world before anyone else. Muslims must never forget the Prophet's (may Allah bless him and grant him peace) following words:

***A Muslim is a Muslim's brother. He does not wrong him or abandon him.*** [14]

The Islamic world must put its various disputes aside and remember that all Muslims are "brothers" and "sisters" so that it can provide role models who reflect the true character of Islam and its ideals. This unity of the believers is a gift and grace of Almighty Allah. Sincere Muslims must thank our Lord for these benefits and obey His command "not to separate":

**Hold fast to the rope of Allah all together, and do not separate. Remember Allah's blessing to you when you were enemies, and He joined your hearts together so that you became brothers by His blessing. You were on the very brink of a pit of the Fire, and He rescued you from it. In this way Allah makes His Signs clear to you, so that hopefully you will be guided. (Surah Al 'Imran: 103)**

## AN INTERVIEW WITH MR. ADNAN OKTAR BY AL BAGHDADIA TV, AUGUST 5th, 2008

**Adnan Oktar:** You know my ideas. I am a follower of the creed of the Ahl al-Sunnah. … For one thing, we must eliminate all sectarian differences. These are completely unconscionable. Wahhabism, Shiism and Sunnism are all fraternal sects. **We all live together. We are all brothers. Muslims must never be one another's enemies on the pretext of sectarian differences. They are all sects of great piety. They are all sects that scrupulously abide by the faith. There is no division among us. We all believe in the same Allah and the same Prophet. We face the same direction in prayer. We love the same prophets.** We are the same in just about everything. A spirit of opposition caused by differences of minor detail would be very ugly. It would mean falling into satan's trap. My brothers must take great care over this. All Muslims must love one another. For example, when a Shiite meets a Sunni he must embrace him and ask how he is doing. When he meets Wahhabist brothers, for example, he must go to their homes and embrace them and dine with them and even pray with them. I sometimes hear people say they do not pray behind each other, and that is totally out of order. They must be happy to pray behind them. Be they Shiite or Wahhabist or Sunni… It makes no difference, as we are all brothers… This ill becomes any Muslim.





*By acting in a spirit of unity and cooperation, the Muslims will set a very good example for all other societies. The essentials of the Qur'an's values, such as justice, compassion, love, and understanding will spread to the rest of the world. In other words, Muslim unity will be a blessing for all of humanity.*

## *Unity Will Make the Muslims Strong*

As mentioned earlier, quarrels and disputes cause internal disintegration, which weakens Muslims' spiritually. This is one of the many secrets that Allah reveals to believers, and it points to another important reality: Just as disputes and quarrels weaken them spiritually, unity and solidarity strengthen them. Allah tells Muslims to unite and resist when they are wronged (Surat ash-Shura: 39). This Divine order contains great wisdom. For instance, destroying irreligious ideologies will be possible only when the Muslims unite.

However, what truly makes the believers' union so strong is their faith and loyalty. Since only genuine faith can engender true friendship and alliance, Muslims must love one another with a pure heart and for the good pleasure of Allah, without the slightest selfish interest. A union built on the strongest foundation known to humanity—the fear and love of Allah—will never shatter, unless Allah wills otherwise. Such a strong alliance will naturally give the Muslims rarely achieved power. With the following verse,

Allah points out that success does not depend upon a group's size:

**How many a small force has triumphed over a much greater one by Allah's permission! Allah is with the steadfast. (Surat al-Baqara: 249)**

A union of Muslims based on faith and devotion will provide them with the necessary enthusiasm and willpower for great success.

In another verse, Allah reveals that although the deniers appear to be united, they have not achieved true unity:

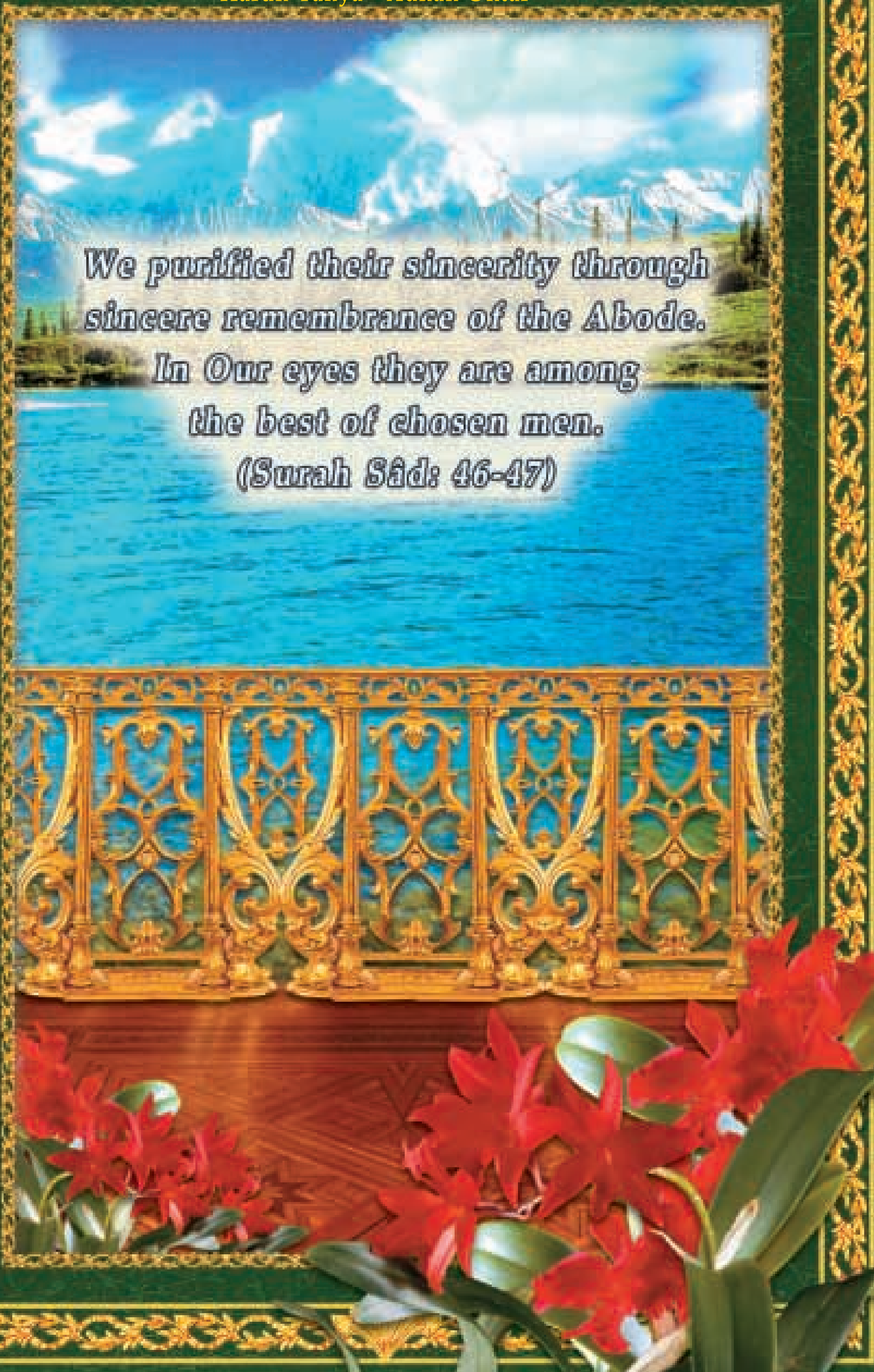
**Their hostility toward each other is intense. They are full of bravado in each other's company. You consider them united, but their hearts are scattered wide. That is because they are people who do not use their intellect. (Surat al-Hashr: 14)**

Irrespective of how solid a union appears to be, it is in fact very unstable if it is not built on sincerity and genuine intentions, for this means that it is based only on various interests. And, when any of these interests is threatened, the union will fall apart quickly. Since Allah has revealed this secret in the Qur'an, the Muslims' union is not shaken by worldly losses; rather, it is strengthened. This awareness makes the union

very solid. The great Islamic scholar Said Nursi uses the following example to explain why a union formed by sincere Muslims will be strong:

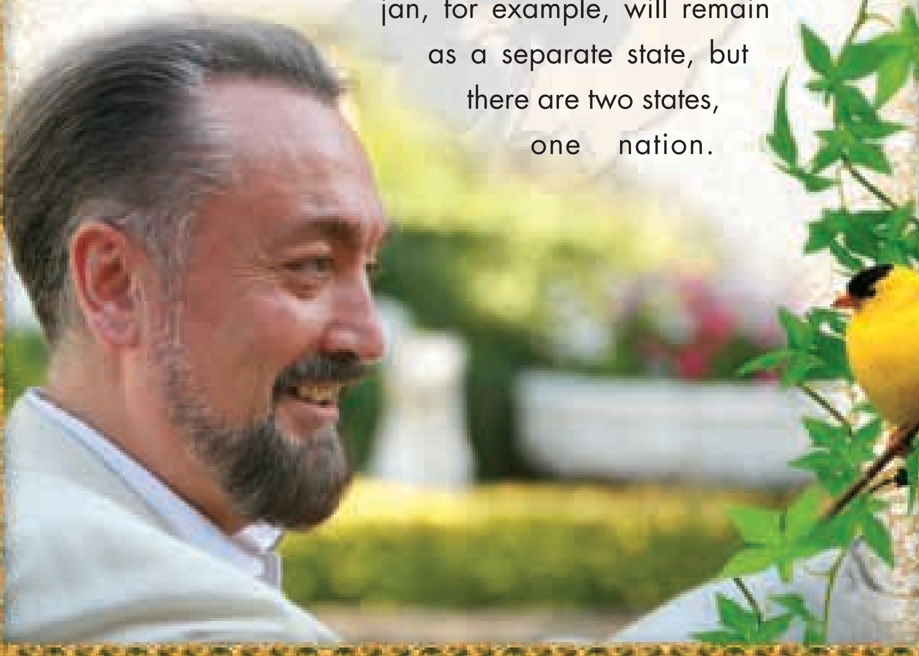
> *So we are surely in need of solidarity and true union, obtained through gaining sincerity—for the mystery of sincerity secures through four individuals the moral strength of one thousand one hundred and eleven—indeed, we are compelled to obtain it.*
>
> *Yes, if three alifs [the letter "A" in Arabic which takes the shape of a single vertical stroke, like the letter "I" or the number 1] do not unite, they have the value of three. But if they do unite, through the mystery of numbers, they acquire the value of one hundred and eleven. If four times four remain apart, they have a value of sixteen. But if, through the mystery of brotherhood and having a common goal and joint duty, they unite, coming together shoulder to shoulder on a line, they have the strength and value of four thousand four hundred and forty-four. Just as numerous historical events testify that the moral strength and value of sixteen self-sacrificing brothers have been greater than that of four thousand.*
>
> *The underlying reason for this mystery is this: Each member of a true and sincere union may see also with the eyes of the other brothers and hear with their ears. As if each person of a true union of ten has the value and strength of seeing with twenty eyes, thinking with ten minds, hearing with twenty ears, and working with twenty hands.*[15]

The subjects we have explored so far show the need for Islamic world's unity and the nature of such a union. The rest of the book will deal with the features of this Turkish Islamic Union.


We purified their sincerity through
sincere remembrance of the Abode.
In Our eyes they are among
the best of chosen men.
(Surah Sâd: 46-47)

## AN INTERVIEW WITH MR. ADNAN OKTAR BY CRIMEAN NEWSPAPERS, NOVEMBER 14th, 2008

**Adnan Oktar:** The Turkish-Islamic Union is not utopian. That would be like asking how Konya and Istanbul, Erzurum and Ankara came together. It is the state of division that is peculiar. Would it be at all logical for one to take Erzurum or Konya from us and say that "your uniting together is a pipe dream"? Division was forcibly imposed on us at one time. But if there is a nation, and everyone uses the same language and shares the same religion, then they are one nation. How could they all be separate? ... Of course the states will remain separate. Azerbaijan, for example, will remain as a separate state, but there are two states, one nation.



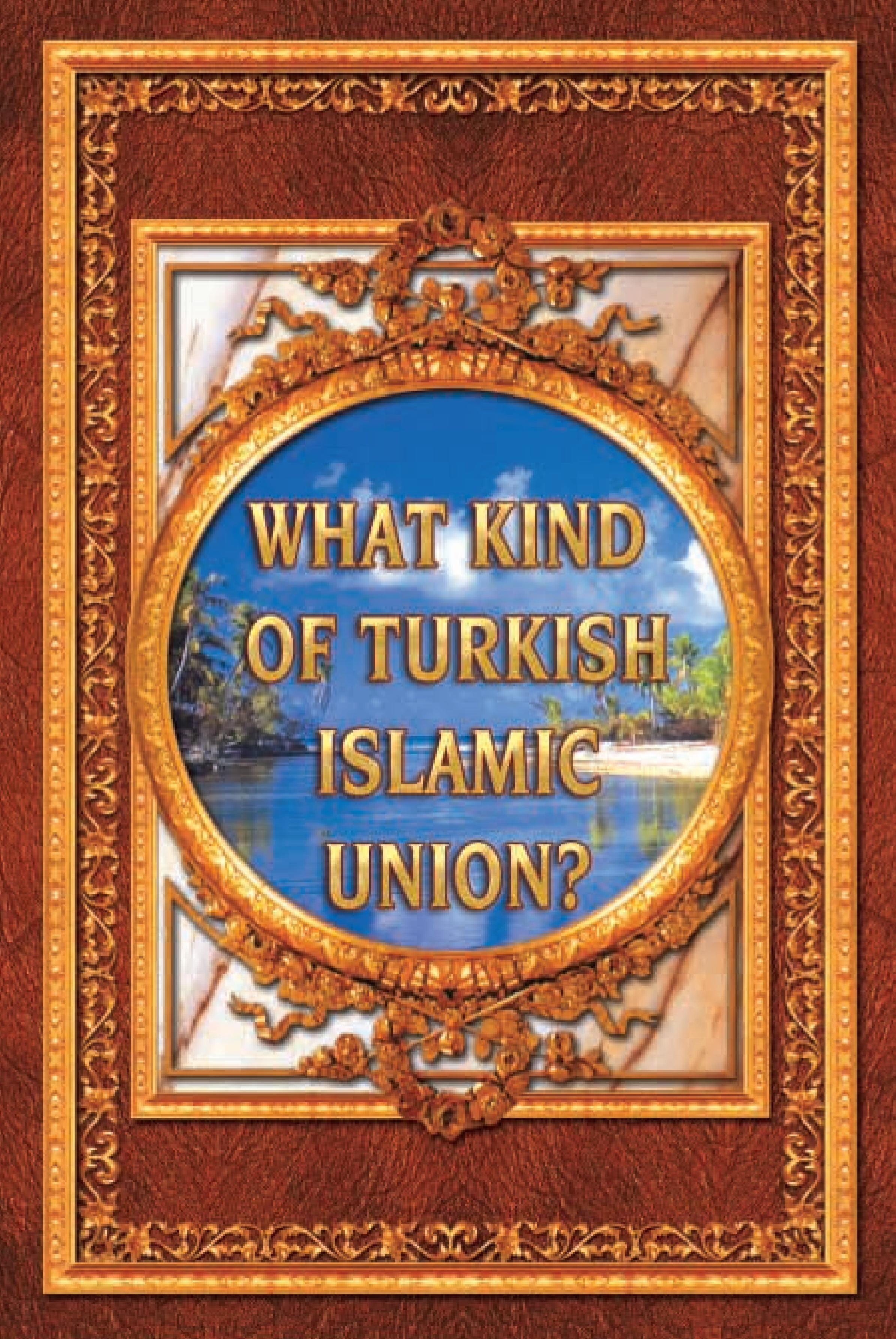
Kirkuk will remain separate of course, but as two states, one nation. And Crimea likewise, as two states, one nation. In other words, we are one nation. [They ask,] "How can this be possible?" So how did the Common Market come about? How did the EU come about? Is it somehow impossible when it is something to do with Muslims? **We even share the same language, religion, lineage and everything. We have the same customs, traditions and everything. They say we cannot be united. So how come Europe is united? How does NATO come together? They all fight alongside one another, these people. I mean, when they have to fight, they all fight together and are prepared to die. Since they are capable of such a unity as that, why should the Turkish-Islamic Union not come into being?** Questioning it is something so illogical as to be actually unanswerable. Of course it will happen. This is a sociological fact. But we need to be very honest in doing this. If someone stands up and says: "We will build the Turkish-Islamic Union, and we will rule the world. The Turkish race is the greatest. It is the top race. We will rule the entire world," then that is out of the question. But you stand up and say: "The Turkish nation is a very noble and well-mannered one, full of love and in favor of peace, and altruistic. In times of difficulty they will wish to use all the means at their disposal, their selves and their wealth, to isolate the situation in question and put it right. We treat all the nations of the world with love and affection..." Some say, for example, that Russia will

collapse when there is a Turkish-Islamic Union. But why should it collapse? Why should Russia collapse? Russians are lovely people, why should they be unhappy? Why should there be any suffering there? Why should we be happy on the back of their suffering? What happiness can there be if it is built on another's suffering? How could we rejoice if Russia were to collapse? Our happiness will be all the greater if Russia prospers, grows, develops and gets stronger. Let us be friends and live together. Russia is in any case a kind of Turkic state. There are Turks all over it. It is a kind of Islamic country. It is full of Muslims everywhere. Why should we be enemies? For one, they must abandon that mindset. It is totally illogical. **Bigotry must end, and all the countries of the world will then approach this beauty willingly and happily. That is because the Turkish-Islamic Union will benefit all of Europe, America, China and Russia. That is because the world wants there to be no terror, and this union will put an end to terror. It will eliminate terror all over the world. Not just in the Islamic world, but everywhere. A huge economic power will emerge. A huge underground wealth will emerge. And a huge manpower. And the most wonderful art and beauty. And a spirit of love.**

**This needs to be very well emphasized.** Nobody in the world will oppose it. Communists will not oppose it. Neither mad people nor sane will oppose such a

thing. But if you stand up egotistically and say, "I am the greatest," and "I will crush everyone else," then they will put the blocks up straight away all over the world. Why are we opposed to atheist Zionism? The whole world is opposed to it because of their violently psychopathic attitude. But we love Israel. We love the people. We love the Jews. They are our dear brothers. Let them live in plenty and abundance. May Allah grant them long and good lives. We have no disagreements with them. Armenians are also our very dear brothers. They are our old friends and brothers. They were forced to split away from us. We used to call them the Loyal Nation. We had Armenian generals, artists and scientists. It was as if they had torn our hearts out. Why should Armenia split away from us?

Armenia is a country that must assume its place in the Turkish-Islamic Union. And Georgia. Let us embrace one another and be as one. Let us trade. **Let us collaborate in industry. Let us open hospitals and schools and set up facilities. Let us build roads. Let us help one another so they will be happy and we can rejoice at their happiness. We are a nation that delights in the happiness of others. We are happy when others are happy. We cannot build joy and happiness on the suffering of others. The whole matter lies in telling people that.** Once we have laid that out, America, Russia and everyone will sign up to it. As they actually do now.


WHAT KIND
OF TURKISH
ISLAMIC
UNION?

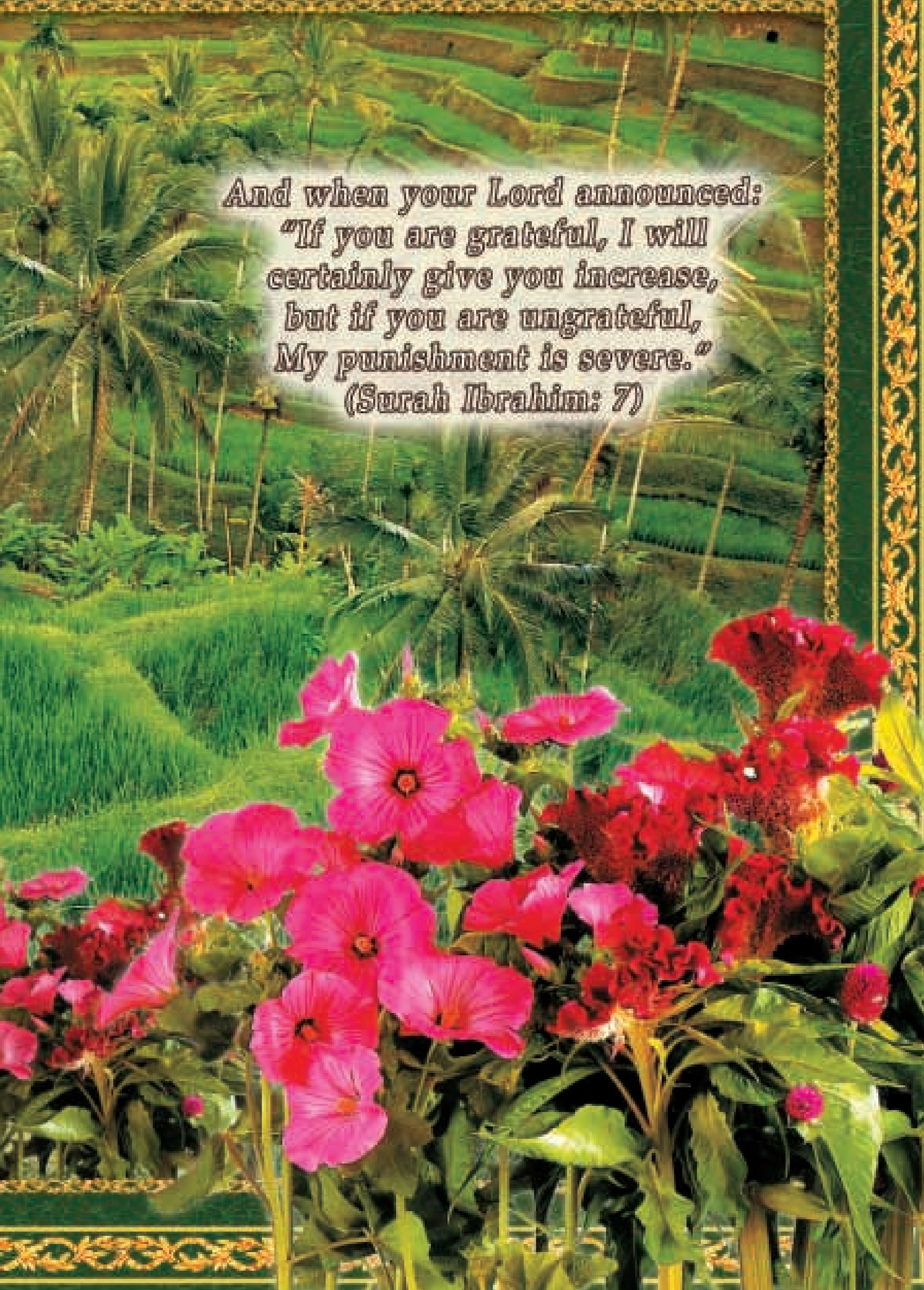
The First World War and the Second World War taught humanity a lesson in the form of wanton slaughter on a global scale, major European cities reduced to rubble, flattened housing estates, and genocidal concentration camps. The West, caught in the middle of these wars, drew a very important lesson from these tragedies: form alliances in order to have an efficient, easier, and quicker conflict-resolution mechanism. Other European countries had tried to form alliances in the past, but these were never long-lived either because of a conflict of national interest or for some ideological reason. This time, the West knew that the desired union had to be more than just an economic or a joint defense pact; it had to be a union established upon common cultural values. Obviously, this is a lengthy process.

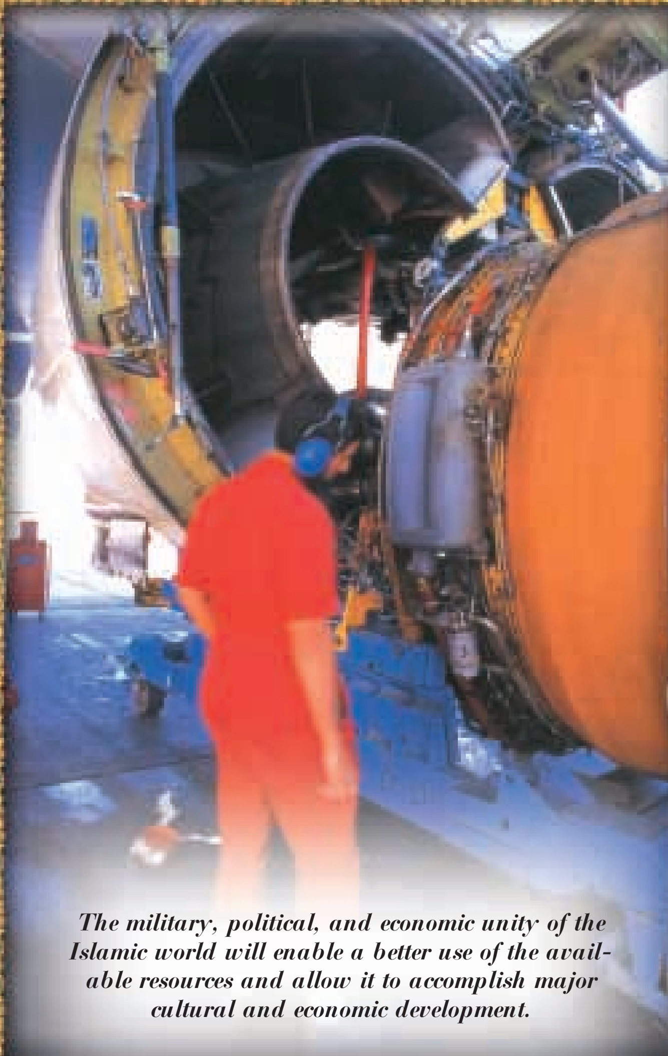
These wars devastated Europe's economy and industry. The survivors had to rebuild hundreds of cities, repair infrastructure, and reestablish a functioning education and health system. The war was over, but now the colonies were demanding independence. It appeared to be a hard job to create stability as well as a union amidst all of this disorder. The first step in this direction was the European Coal and Steel Federation, formed in 1951 primarily to serve and develop industry. This union eventually became the European Economic Community (EEC), then the European Community (EC), and finally the European Union (EU). Eventually, it became a strong union

in which products, services, capital, and labor freely circulate between member states; a union having a common currency, compatible laws, and even state bureaucracies. Today, the EU is one of the major players on the international political stage.

The Organization of the Islamic Conference (OIC) has 56 member states and is the largest Muslim organization in terms of number of members and of geography. In addition, there are several regional military and trade alliances between neighboring Muslim nations, each of which fulfills important functions and represents a positive development. However, the Islamic world needs a more comprehensive union, one with permanent institutions empowered to take binding decisions, develop and implement common policies, represent the entire Islamic world, and produce solutions for all Muslims rather than just in a few regional hotspots. This union's power must be economic, military, and social. The existence of such a union will create an environment of mutual trust and agreement so that a sense of solidarity will develop. Accordingly, the member states' security concerns will be addressed, and the resulting extensive cooperation will result in higher standards of living in the member states. Acting as one body in all affairs concerning it, either directly or indirectly, this world will be able to develop strategies that are in the Islamic world's best interest.




And when your Lord announced:
"If you are grateful, I will
certainly give you increase,
but if you are ungrateful,
My punishment is severe."
(Surah Ibrahim: 7)



*The military, political, and economic unity of the Islamic world will enable a better use of the available resources and allow it to accomplish major cultural and economic development.*









In the second half of the twentieth century, developments in Palestine, Bosnia, Kosovo, Nagorno-Karabakh, Kashmir, and Aceh brought an important truth home to the Islamic world. In these regions, where thousands of civilians lost their lives, countless children were orphaned and savagery and violence reached shocking levels, the West either did not react at all or was slow to take preventive action. Such indifference reminded the Muslims once more that all of them are responsible for protecting the rights of other Muslims and meeting their needs. Therefore, the Islamic world has be very responsive and proactive, for only united Muslim nations can guarantee the safety of all Muslims by speaking for all Muslims in the international political arena with one voice.

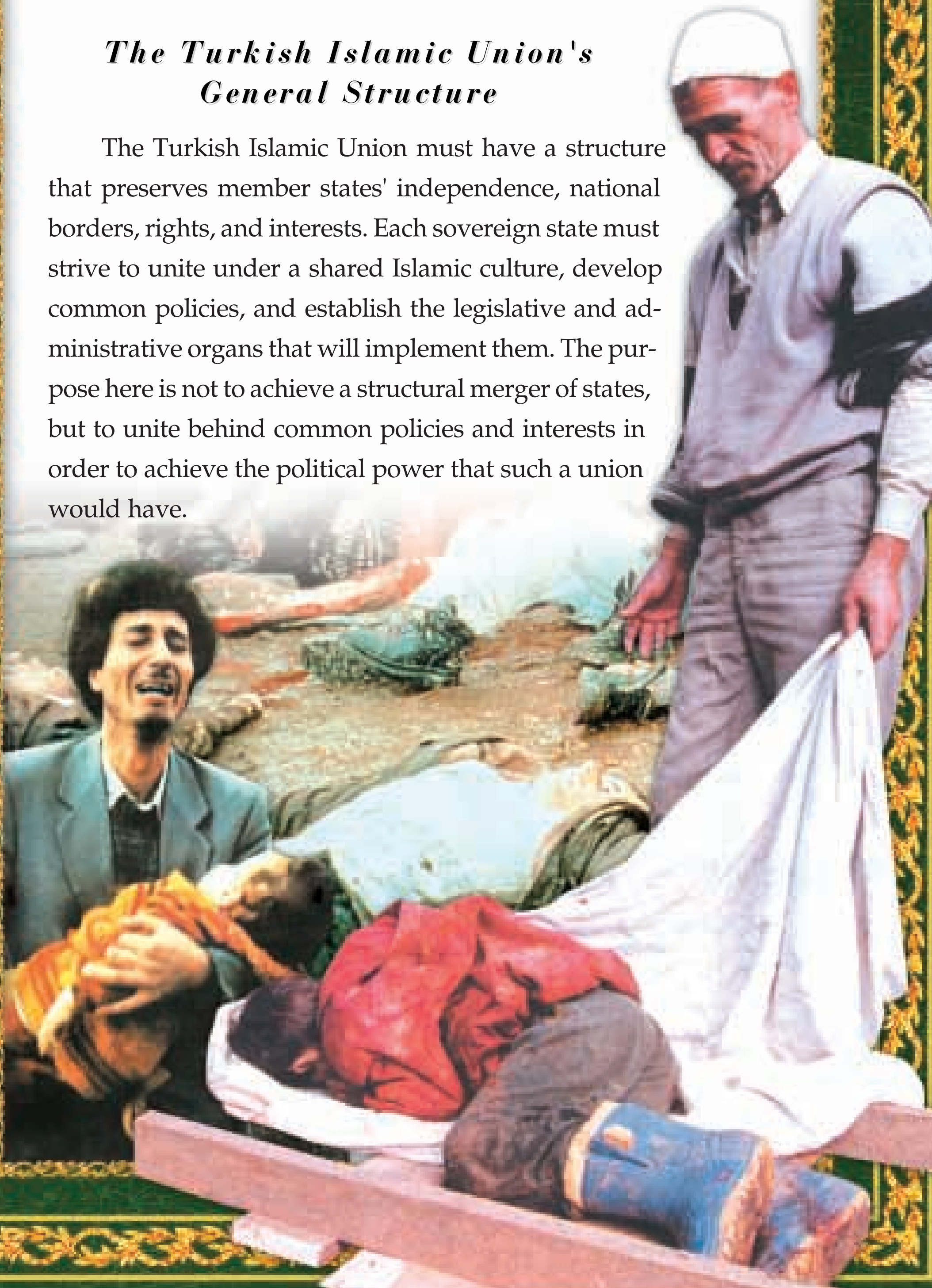
The Islamic world has to become one bloc in terms of military, politics, and economics. An Islamic world united from within will ensure world peace and prevent radicals from mov-



ing toward a clash of civilizations based upon their ideologies of self-interest and conflict.

## *The Turkish Islamic Union's General Structure*

The Turkish Islamic Union must have a structure that preserves member states' independence, national borders, rights, and interests. Each sovereign state must strive to unite under a shared Islamic culture, develop common policies, and establish the legislative and administrative organs that will implement them. The purpose here is not to achieve a structural merger of states, but to unite behind common policies and interests in order to achieve the political power that such a union would have.



## AN INTERVIEW WITH MR. ADNAN OKTAR BY DENGE TV, JULY 2008

**Adnan Oktar:** Although Muslim countries have enormous revenues, their peoples are poor. That is so, the people are poor in just about all Islamic countries. And they have a low quality of life. That is generally the case. But there is no reason for this. **If a Turkish-Islamic Union is set up, if a rational Turkish-Islamic Union Parliament is established, then these problems will be totally resolved.** And the global rule of Islamic moral values will be a matter of moments. It will happen like lightning. That is why we must concentrate on union. We must bring all the Turkic states, almost all of which are Muslim, and all Muslim states, under a single roof, and bring them into a great structure like a Turkish-Islamic NATO or a Turkish-Islamic Common Market. We must keep them all as separate nation states; in other words, there is no need to change the states. **We must base ourselves on reason, honesty, love and fervor within the system.** It is essential to get rid of the official mentality. That breaks the spirit. The official spirit must be avoided. Love one, and sincerity two. These things must be resolved with love and sincerity.

## AN INTERVIEW WITH MR. ADNAN OKTAR BY KRAL KARADENIZ TV, JANUARY 2nd, 2008

**Adnan Oktar:** Our nation has an ideal in the hearts of everyone, from 7 to 70. We know this right from childhood; Turkish Islamic Union. We are the children of the

Ottomans. We are their descendants. We will do what our grandfathers did. All the conditions for the formation of the Turkish-Islamic Union have now come about. **Once the Turkish-Islamic Union is established and borders are opened, by Allah's leave, it will include Iraq, Syria, Azerbaijan, Turkistan, Tajikistan, Kazakhstan, Armenia, Georgia and the Caucasus. That will be our day for rejoicing.** We will get in our cars from here and go right as far as the Caspian, where we will lay our tables by the shore and have dinner. From there we will move on to Turkistan, and from there to Armenia and everywhere. We will just have to salute at the border crossings, that is all. There will be no need for passports or visas. The border points will have to be at least 10 meters across, from one end to the other. What is great about this union is that there will be no racism, only love... **What I am talking about has the idea of a fervent love, a love of Allah and helping His servants. This is a system that also embraces Christians and Jews. A system that embraces the whole Arab world, the whole Islamic world, with that warm love inspired by Islam...** This Turkish-Islamic Union is a spirit coming to us from the Ottomans, from our forefathers. It is a spirit taught to us by our forefathers. This blessed and delightful union will definitely come about. That is our destiny. But it is a question of love and desire. Once 90% of people in Turkey want it, the matter will be over and done with. Once it has happened in people's hearts, opening up the borders will not take even 10 minutes. Opening up the borders is not the problem, it is essential for this to be accepted and become a reality in people's hearts. It will take just 10 or 15 minutes at most to open up the borders.

In such a union, the world's Muslims will be in direct touch with one another, know each other's problems intimately, and help one another. Separatism, factionalism, and fanaticism will be put aside for the principle of Muslim unity. The fact that the Islamic world has not been able to reach consensus among the different views, systems, and models that characterize its members has prevented it from acting in unity. The proposed union's call for unity will not be made according to race, economic condition, or geographical location, and all animosity arising from differences of race, language, or culture will cease under the umbrella of this union. Its members' sense of unity will not be based upon the superiority of one culture, nation, or group over another, but upon the spirit of solidarity engendered by equality, compassion, love, and friendship.

One of the primary reasons for establishing the Turkish Islamic Union is to create a central authority capable of directing the general Muslim population. For this reason, the central authority must have a structure that reaches all Muslims or, in other words, must be able to accommodate all different views under its umbrella. The Turkish Islamic Union must be based on Islam's central tenets, receive practical as well as theoretical differences in views with compassion and understanding, and successfully turn these differences into cultural diversity and wealth. These differences must not be allowed to obstruct the application of political will and joint action. All disputes between Muslim nations must be resolved, and their differences must be settled within the framework of this central authority. An Islamic world that can manage its internal affairs will be able to resolve potential differences with other civilizations easily and to produce the joint policies that its central authority will implement and administer.

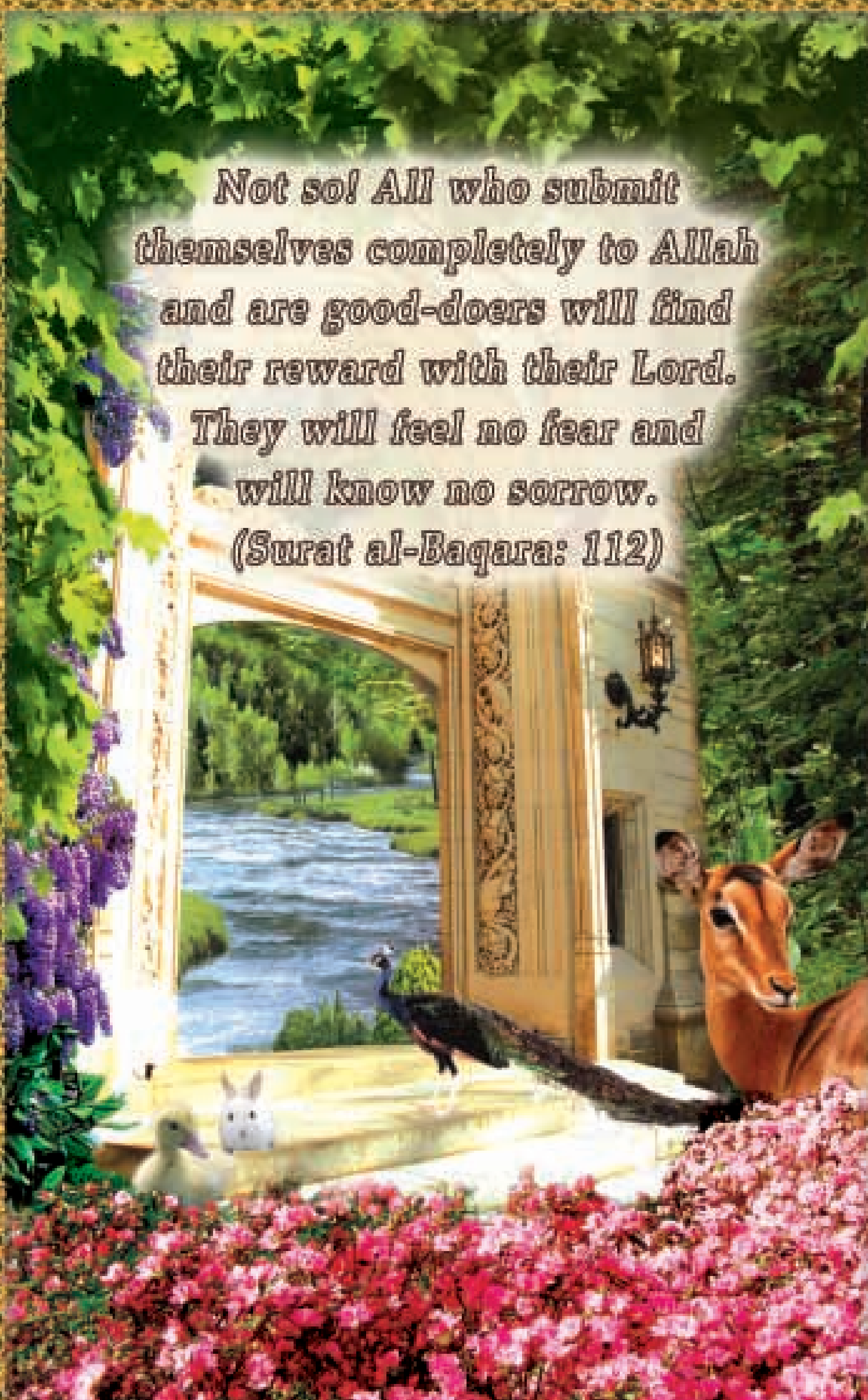


*"I have faith that Turkish Union will one day become a reality. Even if I do not see it, I shall close my eyes to this world with the dreams of it. I BELIEVE IN TURKISH UNION AND I SEE IT. The history of tomorrow will open its new chapters with the Turkish Union. The world will find its peace in these chapters. The existence of the Turk will open new horizons to this weary world, and it will then be seen what the Sun means and what the horizon means."*

The Islamic world has many issues that need to be resolved and that are continuing problems for the international community: such political tragedies as Palestine, Kashmir, and Iraq; the ideological war on terrorism; and such social issues as underdevelopment, poverty, health, and education. These main topics are not regional or local matters; rather, they have a direct bearing on all Muslims. Given this reality, the Islamic world must achieve solidarity in order to resolve them. No one can suggest that what happens in Palestine concerns only the Palestinians, that the innocent Muslim Kashmiri civilians suffering from oppression should sort themselves out, or that starving children in some Islamic country are only the responsibility of the country in question. Muslims cannot accept this situation as a matter of faith.



However, Muslims have failed to form a strong alliance among themselves and so other—and non-Muslim—countries are offering solutions to these and similar problems. The proposed solutions, however, do not have the Muslims' best interest at heart, or else offer only short-term solutions. In many conflict-riven regions, the Muslims' relative weakness prevents them from having any real voice at the negotiating table. In

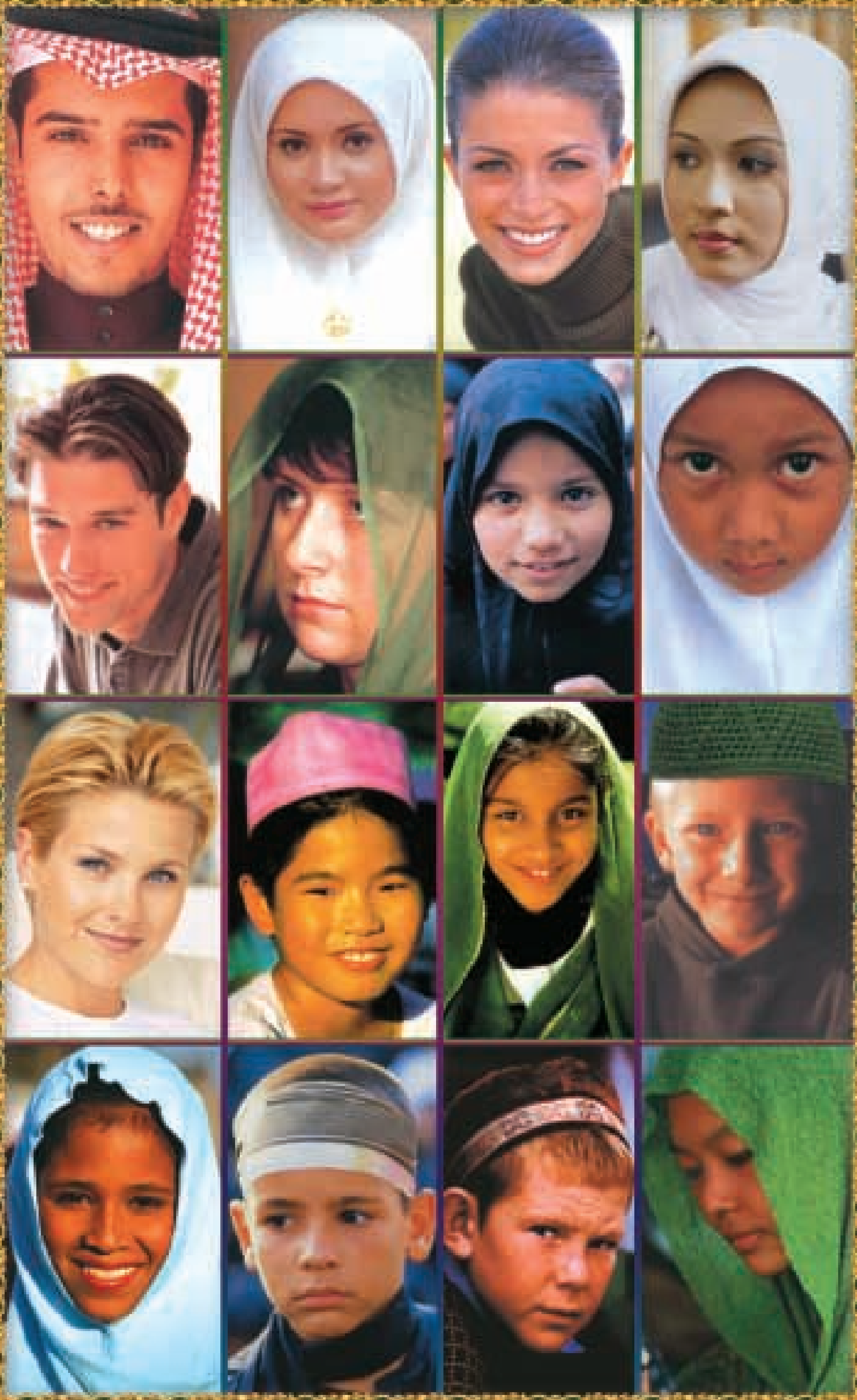

Not so! All who submit
themselves completely to Allah
and are good-doers will find
their reward with their Lord.
They will feel no fear and
will know no sorrow.
(Surat al-Baqara: 112)

addition, the so-called peace plans often incorporate certain clauses that do more harm than good. The Islamic world has an obligation to produce a joint action plan to safeguard the affected Muslims' rights.

The number of issues awaiting resolution by the Turkish Islamic Union indicates that it will have a busy schedule. To function efficiently, it needs to have a permanent operational headquarters, form the legislative and administrative organs that will coordinate their activities (including their subdivisions), and ensure that these institutions will function properly. The infrastructure that will deliver the right decisions at the right time must be built, the union must inspire trust with its activities, and its members must be reassured that their rights are fully protected.

The Turkish Islamic Union must have the flexibility to adapt to changing political conditions and the foresight to develop appropriate strategies. The need for an active central authority that can take the initiative, instead of giving reflexive responses to world events or being content with either criticizing or voicing opinions, is obvious. This center must shoulder the responsibility for coordinating, supervising, and serving the interest of all member states equally. It must consider all developments objectively and be guided by the Islamic world's demands. A Turkish Islamic Union that can arbitrate between member states, resolve their conflicts of interests, and protect Muslims in their dealings with other nations will increase the Islamic world's cultural, economic, and political influence.

For the Turkish Islamic Union to become a united force and a unifying structure, it must protect modern social values, respect the human rights of all people, and be based on democratic principles. Not surprisingly, all of these values are central to Islamic morality.



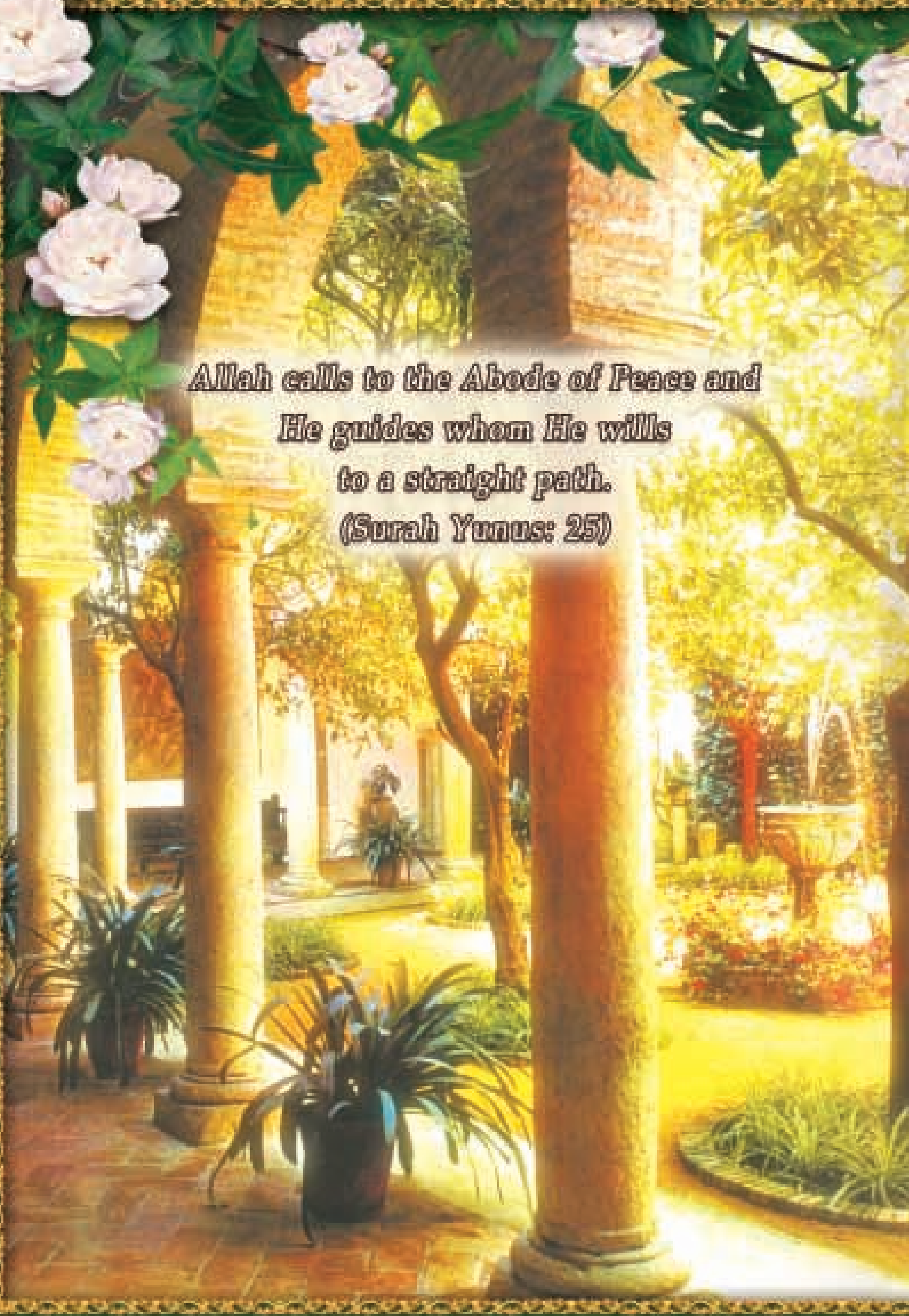
## AN INTERVIEW WITH MR. ADNAN OKTAR BYTASCA (TURKISH ARAB ASSOCIATION FOR SCIENCE, CULTURE AND THE ARTS), NOVEMBER 21st, 2008)

**Adnan Oktar:** The Turkish-Islamic Union will protect the integrity of all countries. Pakistan will still be Pakistan. Turkey will still be Turkey, and Iran will still be Iran. In other words, there is no pretension to a regime change. **But there is joy, love and brotherhood spreading across the whole foundation and being implemented as a national policy. It is a union that will result from the unification of hearts, of love.** That will be a real Turkish-Islamic Union. Some people may think of a union established by state force, intimidation or fear. **The fact, however, is that love lies at the heart of Islam, and peace and peace of mind, and openness and joy. An atmosphere of rejoicing. Friendship. Establishing these among Muslim countries and Turkic states. Establishing a Turkish-Islamic Union under the leadership of the Turkic states, themselves led by Turkey.** We want good intentions and honesty to rule here and reciprocal investment in industry, science and technology. We want all such investment to be unfettered, and for there to be no passport or visa regime. We want that obligation to be lifted so there can be free trade and a free exchange of love and friendship. In other words, we want anyone producing an ID card to be able to cross the border. In fact, there should be no need to show it to anyone. I must be able to take my ID card and go to Azerbaijan. Or Syria, or Kazakhstan. I must be free to go to Morocco, Tunisia or Algeria. I will get on a ship and go to Tunisia and Algeria. And I will talk with my brothers there. We will

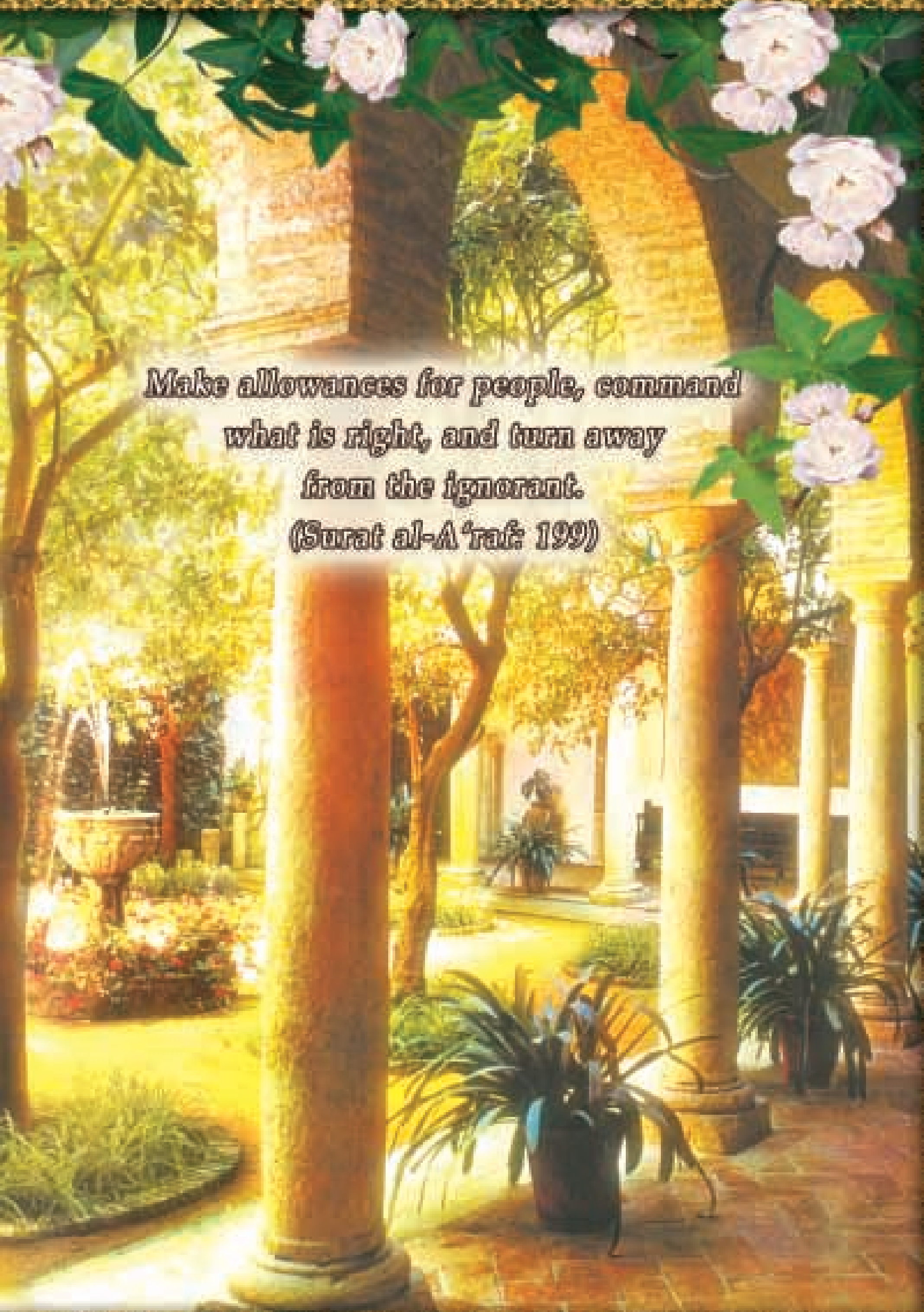
dine together in the evening and remember Allah. And I will come back the next day. And if trade and business are required, I will do business. That system will be a union of love. In the presence of pre-existing states and a ready functioning system, why should these be annulled?... Terror, disorder, conflict and poverty will all disappear in this climate of love. **It will be based on love and sincerity, not on imposition. Once you have love and sincerity, the moral values of Islam will rule everywhere.** Some people try to resolve these issues with swords in their hands. That is out of the question.

**Reporter:** You talk about Turkey and the Turks being in the vanguard. Do you think Turkey is ready for the task?

**Adnan Oktar:** It is ready. And the historic conditions are driving it in that direction. All Islamic countries and Turkey are currently uneasy. Turkey is uneasy internally. There is the PKK problem, the high cost of living. Our nation is now devoid of joy. It has lost its joy. That also goes for Islamic countries. It is what happens in all systems without a head. No body can live without a head. When there is a system with a head, Turkey is a country to lead it excellently. It has its experience from the Ottoman Empire. It has a mature and well-trained administrative staff. The managing class in Turkey is very large and rational. This means a highly successful power. And nobody denies that. Why should people object to Turkey if they are happy, if Turkey's leadership and playing the role of older brother serves them and if they benefit from it? The benefit for Turkey will be this; terror will come to an end. In a moment. And Turkey will become wealthy. And all the oppression in Islamic countries will end.



*Allah calls to the Abode of Peace and He guides whom He wills to a straight path.*
*(Surah Yunus: 25)*



*Make allowances for people, command what is right, and turn away from the ignorant.*
*(Surat al-A'raf: 199)*

## *A Peaceful and Harmonious Turkish Islamic Union*

The Turkish Islamic Union must work to bring peace to all people, not just Muslims, and compassionate and peaceful in its decisions and practices. The core of Islam is the good morality revealed in the Qur'an, which requires Muslims to be friendly, gentle, compassionate, just, understanding, patient, and devoted. Islam invites people to a peaceful world:

**O you who believe! Enter absolutely into peace (Islam). Do not follow in the footsteps of satan. He is an outright enemy to you. (Surat al-Baqara: 208)**

Muslims are defined as people who obey Allah's commands, try to practice the Qur'an's morality diligently, make the world a nicer place, build it up, and deliver peace and happiness. They strive to do good, pleasant, and nice things for people, and make a great effort to reflect our Lord's infinite compassion and mercy. Allah told His followers to be good to people, take an interest in his or her surrounding environment, and call people to the right path. Allah describes in the following verse the difference between people who have no positive effect on their surrounding environment and those who always try to do good:

**Allah makes another metaphor: two men, one of them deaf and dumb, unable to do anything, a burden on his master, no matter where he directs him he brings no good. Is he the same as someone who commands justice and is on a straight path? (Surat an-Nahl: 76)**

The message of this verse must guide the Turkish Islamic Union, which must be a platform for implementing Islamic morality's understanding of devotion, unity, friendship, honesty, justice, loyalty, fidelity, and service. Islamic morality guarantees



people's freedom of thought and life, discourages tension and dispute between people, and even forbids suspicion, negative thoughts and words about one another. Our envisaged union must be formed by Muslims who operate on that basis and work for world peace.

The Qur'anic morality requires that Muslims refrain from war and conflict and resolve disputes by dialogue and agreement. In the Qur'an, Allah considers war to be an unwanted necessity and a last resort that must abide by strict humanitarian and moral rules. Muslims are charged with always siding with peace and agreement, and fighting only in self-defense if attacked by the enemy. Allah reveals that it is evil-doers who begin war and that He does not like them:

> **Each time they kindle the fire of war, Allah extinguishes it. They rush about the land corrupting it. Allah does not love corrupters. (Surat al-Ma'ida: 64)**

Our Prophet Muhammad's (may Allah bless him and grant him peace) life shows that war is only fought for defensive purposes when all else has failed. The Qur'an was revealed to the Prophet (may Allah bless him and grant him peace) over a period of 23 years. For the first 13 years, Muslims lived as an oppressed minority community under pagan rule. Many Muslims were physically tortured, some were killed, and others had their property looted. As a community, they were constantly exposed to humiliation and threats. Nevertheless, they remained peaceful and continued to invite the pagan Meccans to peace. When the oppression reached unbearable levels, the Muslims migrated to Yathrib (later Madinah), where they found freedom and friendship, and where they gradually established their own rule. Not even then did they declare war on the aggressive pagans of Mecca.

The nature of an Islamic society is measured and balanced, for people are invited to do good and commanded to refrain from evil.

Allah states in Surat al-Baqara: 143 that Muslims are witnesses as well as role models to people as a "middlemost community." Allah reveals in another verse that they are required to be an example of good for humanity:

> **You are the best nation ever to be produced before mankind. You enjoin the right, forbid the wrong, and believe in Allah. (Surah Al 'Imran: 110)**

An organization formed by Muslims who abide by Allah's teaching is obviously required to protect and represent this good morality and show the Turkish Islamic Union's way forward. It must first resolve intra-Muslim disputes and deliver peace to the Islamic world, oppose any movement that incites violence and war, and constitute a preventive force against all warmongers. Furthermore, it must cooperate with the international community on terrorism and international crime, as well as on matters of general concern (e.g., weapons of mass destruction), and even lead the fight against these threats.

## AN INTERVIEW WITH MR. ADNAN OKTAR BY TEMPO TV, DECEMBER 3rd, 2008

**Adnan Oktar:** Love is the most powerful weapon. There is no door that love cannot open. They need to use love, not bombs or weapons. Love can bring any country to its knees and make any country its captive. For example, will America permit the Turkish-Islamic Union? Yes, but we need a weapon. And what is that weapon? Love. America cannot stand up to love. Russia cannot stand up to love. China cannot stand up to love. **Once there is love and goodwill there is no country that will not agree to the Turkish-Islamic Union. But we need complete sincerity and an intense love of people and to make no distinctions between people. We must treat them all with love and affection as servants created by Allah.**



## AN INTERVIEW WITH MR. ADNAN OKTAR BY TIMOTHY FURNISH, DECEMBER 14th, 2008

**Adnan Oktar:** In the union I am talking about, **love, peace, brotherhood, rational thinking and attaching importance to art and beauty predominate. Attaching importance to well-being, peace, human freedom and democracy predominate.** A deep love and respect for Christians and Jews predominate. In my way of thinking, for example, Armenians and Israel are also in the Turkish-Islamic Union. There is therefore no claim of any racial, bloodline or genetic superiority. There is a union of love and affection. There is therefore no harshness, nothing to make people worried or uneasy. It is a system that strives for human happiness and joy.



## *A Generator of Solutions*

We have briefly mentioned some problems (e.g., Palestine, Kashmir, Afghanistan and Iraq) that the Turkish Islamic Union could resolve quickly. Thus, once it is established, this union will have to shoulder huge responsibilities and become an organization that can generate realistic and appropriate solutions.

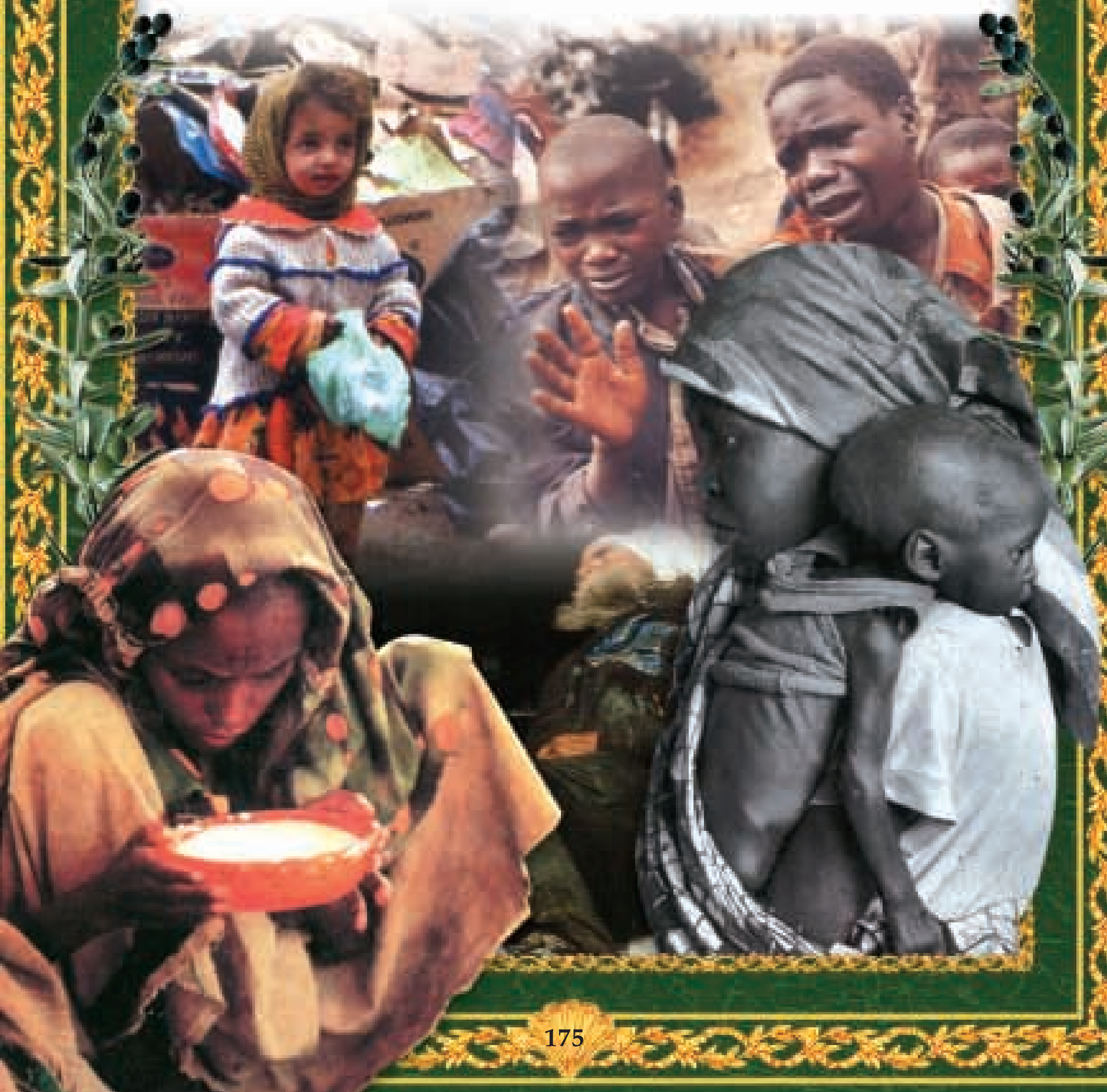
The current situation has a negative effect not only on Muslims, but also on many innocent people around the world. Untold millions continue to suffer from the curses of corruption, poverty, immorality, the unfair distribution of wealth, ruthlessness, tyranny, conflict, and injustice. Babies die because there is no food, children and the elderly are left to fend for themselves on the streets, refugees are forced to live in tents or barracks, and sick people cannot afford any medical treatment—all of these problems affect not only the Islamic world and the underdeveloped world in general, but also, to a lesser extent, the developed world.

Many innocent and needy people are waiting for a helping hand. The Muslims' responsibilities in this regard are as follows:

> **What reason could you have for not fighting in the Way of Allah—for those men, women, and children who are oppressed and say: "Our Lord, take us out of this city whose inhabitants are wrongdoers! Give us a protector from You! Give us a helper from You!?" (Surat an-Nisa': 75)**

The Turkish Islamic Union will resolve the disputes between Muslims and non-Muslims as well as conflicts between Muslims. Currently, even intra-Muslim disputes are being resolved by Western countries or international organizations under their control. Foreign powers, unfamiliar with Muslim history and culture, do not appear to be capable of delivering ap-

propriate solutions, even if they do provide some little help from time to time. Muslim nations should solve their own problems, for then their problems will not be dragged into the international arena, the proposed solutions will be in their interest, and a united Islamic world will send out a message of power and stability. One of the Islamic world's greatest troubles is its current inability to produce such common policies and effective strategies even on matters of direct concern.





*Hungry and poor people need every kind of help.*

The Turkish Islamic Union must find solutions for the Muslim nations as well as for all people seeking peace and security. Each nation has its own political, demographic, and economic problems, and different regions have their own regional problems too. Although each of these problems requires different solutions and measures, the fundamental problems and their solutions are everywhere the same. Much suffering and trouble is caused by the fact that the Qur'an's morality is not practiced as it should be, which means that the required solutions are not devised according to its guidance. If just and realistic solutions are to be reached, such qualities as open-mindedness, flexibility, and free thinking, together with honesty, devotion, justice, and helpfulness, all of which are derived from the Qur'an's morality must guide the Muslims.

There is an important link between solving economic problems and social morality. For instance, one of the greatest economic problems is social injustice, which is essentially a moral problem. There can be no social injustice in an Islamic society, for Allah requires that all surplus goods or wealth be shared with the needy and prohibits conspicuous consumption. Financial means should not constitute the basis for privilege and become a value shared by the few, for the Qur'an's morality requires social solidarity and awareness of one another's needs. Sincere Muslims have such a devotional character that they give their food first to the poor and the captives, even if they are in need themselves. They do so only to earn Allah's good pleasure, for:

**They give food, despite their love for it, to the poor and orphans and captives [saying], "We feed you only out of desire for the Face of Allah. We do not want any repayment from you or any thanks." (Surat al-Insan: 8-9)**

The solidarity and cooperation between individuals can easily be achieved in international relations, for Islamic morality will guide the union's member nations. It is intolerable that some countries enjoy exaggerated luxury while, in another country, thousands of newborn babies die of starvation. Every conscientious person should be disturbed by this situation.

Many charitable and international organizations are actively seeking to assist these poor and suffering nations. However, their efforts usually do not go beyond delivering

aid packages to the affected regions. And, this aid often does not reach its intended recipients due to the failures of the underdeveloped nation's system and their mafia or gang-type organizations. All of these must be eradicated, and a new mentality based on conscience and common sense must be nurtured through mass education campaigns.

When wastefulness is prevented, when solidarity develops and sharing is encouraged, and especially when people have learned to be guided by their conscience, such economic imbalances can be eradicated. The most suitable structure to implement these solutions will be the Turkish Islamic Union.

## *Private and Individual Rights Must Be Just and Respected*

In a society shaped by true Islamic morality, individual rights and freedoms are very important. Personal rights and freedoms are guaranteed so that people can live a free and dignified life. Allah has revealed in the Qur'an that all people are equal in His Presence, for superiority is based upon one's awareness of Allah, and He commands Muslims to be just, compassionate, forgiving, and understanding toward people. Therefore, they must respect differences and be fair when evaluating them.

Our Prophet's (may Allah bless him and grant him peace) practices in the first Islamic society (Madinah) have shown the way for all Muslims with regard to social structure and governance. The "Constitution of Madinah," considered the Muslims' first constitution, reflects an advanced level of understanding of law and exemplifies Islamic society's sense of justice and individual rights. Under it, all people of whatever religion were given their fundamental rights and freedoms, and people's property, life, family, and places

of worship were safeguarded. With this agreement, everyone could live under one political entity and peace was brought to tribes that had been feuding with one another for many years. Outside of the Constitution of Madinah, the Prophet (may Allah bless him and grant him peace) always treated the pagans fairly, honored their pleas for safety and protection and desired friendly and civilized relations between people.

Fourteen centuries ago, Islam brought such values as individual rights, law and order, equality before the law, and economic freedom to humanity. As Islam spread, the justice that prevailed throughout its domain became the envy of all nations. This sense of justice, which is still remembered today with respect and approval by many Western thinkers, led many people and nations to embrace Islam and welcome Muslim rule. Our Prophet Muhammad (may Allah bless him and grant him peace) practiced the Qur'anic system of justice in the best possible way, and his Companions and Muslims in general continued to practice this superior morality. This enabled the Muslims to become a community that achieved justice between people:

> **Among those We have created there is a community who guide by the Truth and act justly according to it. (Surat al-A'raf: 181)**

Islam teaches freedom of thought and participation in government. A broad-based consultation process is one of Islam's most fundamental social requirements, for Allah commands Muslims to govern by mutual consultation, namely, to discuss their affairs among themselves:

> **[Believers are] those who respond to their Lord and perform prayer, manage their affairs by mutual consultation, and give of what We have provided for them. (Surat ash-Shura: 38)**

## AN INTERVIEW WITH MR. ADNAN OKTAR BY TURKMENELI TV, APRIL 22nd, 2008

**Adnan Oktar:** The most perfect thing to do is to set up the Turkish-Islamic Union. To assume the leadership of all Islamic countries and all Turkish provinces, because all Turkish provinces are generally Muslim. But at the same time, Turkey must play the role of older brother in the region. It must defend Armenian interests and strive to enrich them, too. It must bring peace to Palestine and Israel and the whole region and act as older brother to the region. That is the most urgent task. It is also very important in terms of the EU. Being freed from terror and the fear of terror will be a great blessing and luxury for them. **The Turkish-Islamic Union will make that very sure and sound. All the sufferings and disorder in the Islamic world will end. Turkish-Islamic states will move toward a civilization on the European scale, or even greater.** That is because the Turkish-Islamic countries are potentially very wealthy. The area is very wealthy. But they are not well-organized. Turkmenistan and Azerbaijan, for example, are places with a huge potential. Their union means the greatest civilization in the world.

# AN INTERVIEW WITH MR. ADNAN OKTAR BY AZERBAIJAN APA NEWS AGENCY, AUGUST 16th, 2008

**Adnan Oktar: The time when there is no Turkish-Islamic Union will always be one of suffering. There is no way around it.** We see it in the Caucasus and elsewhere. We can still see it. **It cannot be stopped, the bloodshed cannot be stopped. The only answer is the Turkish-Islamic Union.** Any delay will leave people suffering a great scourge. We must strive for this with all our might, as a nation, as the Turkish nation. Kazakhstan, Azerbaijan, Turkey, East Turkestan, all the Turkic states, Kyrgyzstan, we must all come together and resolve this as a matter of urgency. Every passing day works against us, may Allah forbid. It is the lack of a Turkish-Islamic Union that lies behind the bloodshed in Georgia, the troubles in Abkhazia, the sufferings of the Russians and all the rest. If Turkey were to propose today to Azerbaijan that we unite as "two states, one nation," believe me that a positive response would be forthcoming within 24 hours, insha'Allah. The same with Syria, and with Iraq. There is no Islamic country or Turkic country that will not accept it. One would have to have a psychological disorder to reject such a plentiful, excellent and peaceable union. It is inconceivable. We are proceeding in the favor of the whole world, and insha'Allah this union will come about. Allah is showing us the signs. As well as what happens in the lack of such union.

When action follows consultation, all individuals will have had an equal right to voice their opinions and then to consider the matter from many different perspectives. This reduces the possibility of error and, therefore, results in an agreed-upon and appropriate decision.

The most important aspect of consultation is that each representative does his or her best to respect and understand the different viewpoints. Their main concern is to find the right ideas, rather than who proposed them. In other words, consultation's main purpose is to make those decisions that are in society's best interest. Islamic morality requires that Muslims not insist upon their own views, but adopt the view that is closest to their conscience and justice. Muslims must refrain from the insistence and pride inherent in thinking that "my views are the best, my views must be recognized by all," for such behavior does not please Allah. Muslims must know that that there is always someone who knows more than they do, and that it would be a grave error to insist that their own ideas are the best:

**Over everyone with knowledge is a knower. (Surah Yusuf: 76)**

The Islamic principle of consultation is a leading light for the Turkish Islamic Union, which must be built on a political culture of free speech without fear of recrimination, where their rights are safeguarded, and where everyone's views are listened to with equal respect. In this way, its member nations will develop societies in which people respect each other's views; where equality, justice, and freedom rule; and where oppression and injustice are eradicated. Such achievements will enable the Islamic world to guarantee the Muslims' safety and happiness, and also will become the driving force of our world's culture and civilization.



## AN INTERVIEW WITH MR. ADNAN OKTAR BY RADIO RFA (Radio Free Asia), JUNE 14th, 2008

Adnan Oktar: This is not a colonialist or selfish union. **It is a union of love and friendship, a union of solidarity and understanding, of moderation, built on a basis of laicity. In other words, it will be grounded in laicism, and this is most important. As long as it is laicist, peaceful and a pro-democratic system,** there is no reason for China to be worried by it. This will also allow Israel to relax. It will mean the immediate end to all the conflict in the region. Because, as you know, Palestine is suffering; but Israel is suffering, too, and there is the ever-present possibility of a bomb dropping on their heads. Israel lives behind walls. They are literally prisoners; they have made themselves prisoners. They have locked themselves behind walls. Let us tear those walls down. Let commercial vehicles roll up there. Let busses and lorries go there. Let ships go, by sea. Let things be made easier. China too needs to be convinced and this may be more through the work of non-governmental organizations, of course. ... This is an idea that will free China from those unnecessary fears and enable it to abandon these classic policies of state. In classic state policy wherever there is some benefit to you, you go and invade it. You crush the inhabitants and live there yourself. But there is no need to suck blood in order to live. You can do it with love and friendship. It is vampire bats living on sucking blood,

it doesn't suit China to live so. ... There is pan-Turkism and pan-Islamism, but there is also the Turkish-Islamic Union. In pan-Turkism if someone so wishes he can interpret this as meaning the Turkish race is superior to the other races of the world and that the other races will be its slaves. People would naturally be afraid of that. Or they may think of it as an Islamic Union. People might try to turn that into a ruthless system in which very harsh rules apply. We have seen this in the dark times of history. We have seen it in past times. **But neither is what I am referring to here. For one thing, there is the guarantee of laicism. The system will be entirely founded on laicism, and that is most important.** A Buddhist will be a first-class human being, an atheist will be a first-class human being, a first-class citizen. Muslims will be first-class citizens. Christians will be first-class citizens. Jews will be first-class citizens. And it is laicism that will bring this about. There will be a joyful, loving atmosphere and security, and of course a powerful military union, a military establishment, wherever there is terror. There will be no need for bloodshed. You will just tell people to give terror up. And they will. Nobody will persist in the face of deterrent force. Wherever there may be terror in the world the matter will come to an end when you call to the individual and ask him to stop, because the Turkish-Islamic Union will be a militarily implacable and very powerful one. Whoever it asks, there the matter will end. And conflict will therefore end. Injustice will end. Nobody will therefore object to it.

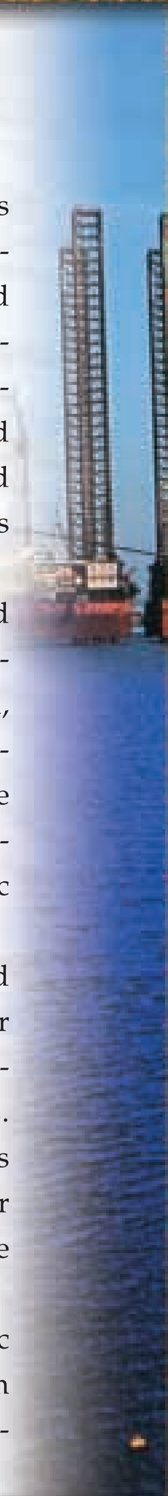
## *The Ultimate Goal: Developing the Islamic World*

One of the Islamic world's most serious problems is its general underdevelopment. Therefore, one of the Turkish Islamic Union's priorities must be to develop the Islamic world by supporting the poorer countries and resolving their economic problems. This can be done by fighting poverty,—encouraging new investments, creating jobs,—achieving law and order throughout society, removing economic injustice and guaranteeing social justice, and strengthening international as well as regional cooperation and dialogue.

Problems and tensions within the Islamic world caused by financial inequality must be reduced. A union and cooperation between Muslim nations in the economic, political, and, most importantly, the cultural arenas will enable the underdeveloped nations to advance rapidly. Moreover, those that have the necessary infrastructure in place will be enabled to maximize their productivity. Such a union will benefit economic growth and scientific and technological development.

Economic growth will increase investment in science and technology, and technological advancements will fuel further economic growth. Economic development will raise educational standards, and society will develop in many ways. Under the umbrella of the Turkish Islamic Union, individuals will be able to travel freely without the obstacles of visas or borders, and a system of free trade and enterprise will drive the Islamic world's rapid growth and development.

This development will naturally result in the Islamic world's modernization and reaching the standards found in the developed world. While Islam's economic principles di-





*Oil complexes in Azerbaijan and Indonesia.*





*Projects of "greening the deserts" play an important role in the Muslim world's economic recovery. The projects carried out in Egypt, Jordan, and Morocco have been quite successful. Economic cooperation among Muslim countries will yield better results in similar projects.*

verge from the hedonism that dominates the majority of the West, free trade is just as essential to Islamic societies as it is to Western societies. Islam recognizes everybody's right to private ownership and free enterprise, but Islamic morality places certain responsibilities on individuals in order to achieve social justice. The poor have a share in the wealth of the rich, but not in the form of enforced taxation. Rather, the rich give this share to the poor willingly because of their beliefs. Islam's version of social justice is not achieved by central planning and enforcement, as socialism proclaimed but failed to deliver, but by the society's dominant moral values. Islamic morality also prevents the rich from indulging in conspicuous consumption and extravagance.

The materialistic social model encourages consumption, selfishness, and the ruthless oppression of others by individuals who have lost their respect and love for their fellow citizens. Over the past two centuries, this social model has come to dominate the majority of the Western world and has eroded its moral values. As a

*The degeneration and moral collapse in societies where people are far removed from religion's morality is a major problem in many countries.*



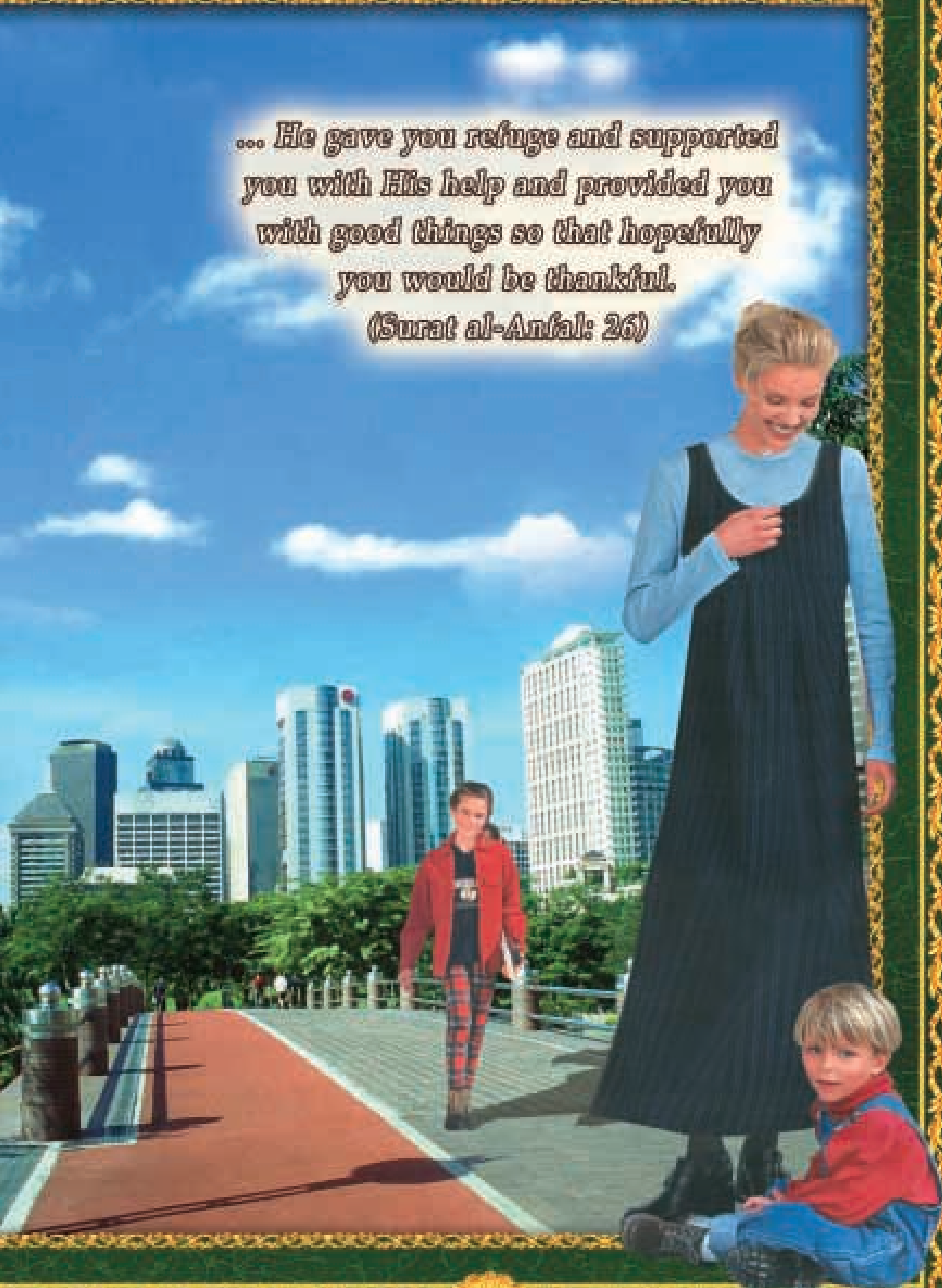
consequence, many Western countries are forced to fight widespread drug abuse, prostitution, corruption, gambling, alcohol abuse, and organized crime. Furthermore, weakening religious beliefs has created an identity crisis: Materialist philosophies, which assert that the purpose of life is to acquire material wealth and live a life of pleasure, cannot satisfy people's spirituality and so end up creating a void of aimlessness. Under the banner of freedom, its adherents abandon themselves to their own selfish desires.

Islamic morality, on the other hand, frees people from all kinds of worries and anxieties that trouble their minds. Believers only heed Allah and seek to win only His good pleasure. Fully aware of their responsibilities to our Lord, they live by their conscience at all times and, as such, are content and well-balanced individuals. They offer their environment goodness and beauty. This morality frees people from the pressures of envy, excessive desire, fear of the future and death, and other attitudes and fears that are incompatible with religious morality. Freed of these negative characteristics, they experience the freedom and peace derived from submitting to Allah.

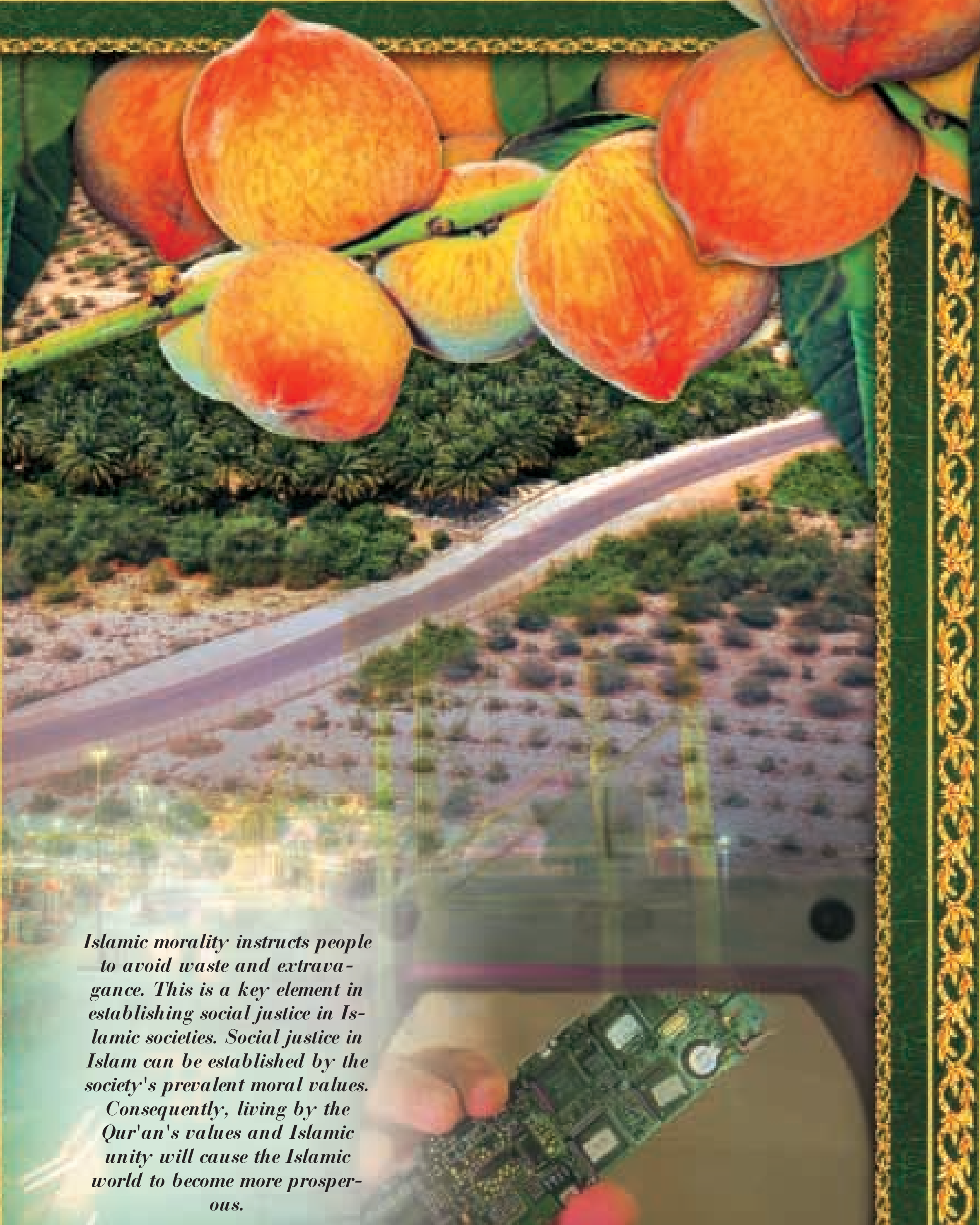
Therefore, the development and advancement encouraged by the Turkish Islamic Union will not be identical to the development envisaged by the West. During its period of development, the West experienced great social injustice. For instance, the driving force of development in eighteenth- and nineteenth-century England was ruthless exploitation. The working classes endured terrible working and living conditions. Children as young as 7 or 8 were made to work in filthy coal mines for 16 hours a day; many of them died before they were 20 years old. In the 1840s, the average life expectancy of coal miners fell to an average of 17 years.[16] On the other hand, the rich lived in excessive luxury and extravagance. All industrialized Western countries



*The Petronas Twin Towers in Malaysia, 452 meters tall, are the second tallest buildings in the world.*


... He gave you refuge and supported you with His help and provided you with good things so that hopefully you would be thankful.
(Surat al-Anfal: 26)





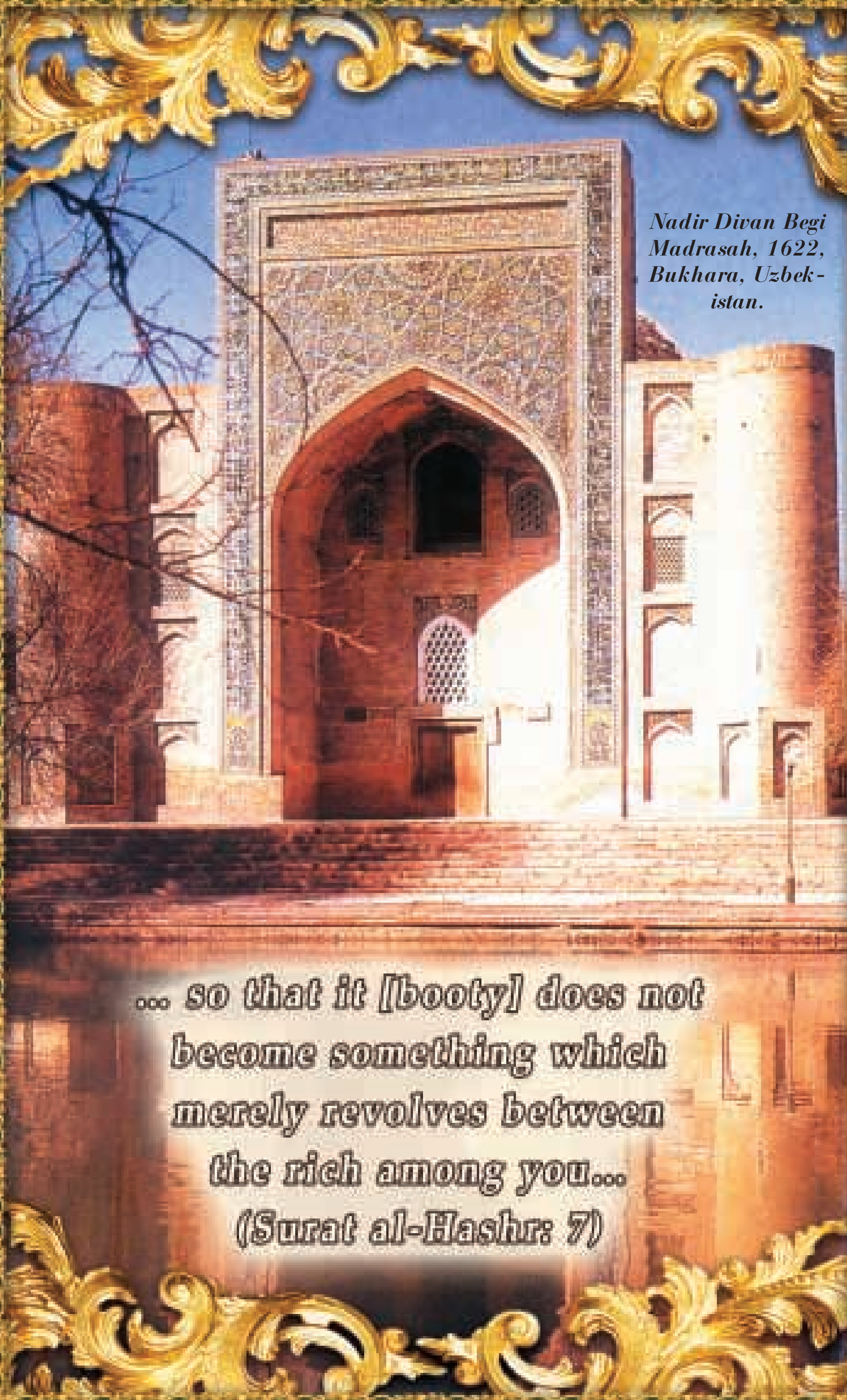
*Islamic morality instructs people to avoid waste and extravagance. This is a key element in establishing social justice in Islamic societies. Social justice in Islam can be established by the society's prevalent moral values. Consequently, living by the Qur'an's values and Islamic unity will cause the Islamic world to become more prosperous.*

went through these horrific experiences, and they built themselves upon the exploitation and oppression of millions of poor people.

The developmental model of a society dominated by Islamic morality will comprise social justice. The West suffered great injustice during its own development because its leaders adhered to materialism's misconceptions of human nature. Islamic morality, however, requires people to be entrepreneurs and pioneers in all fields, as well as compassionate, selfless, and just to others. Throughout the rise of Islamic civilization, Muslims were world leaders in economics and very successful traders. However, the resulting wealth did not remain in the hands of the few, but spread throughout society. Such social aid institutions as charitable organizations, social complexes, soup kitchens, caravanserai (large inns), public baths, and libraries show that wealth and culture did not remain in the hands of a few Muslims, but were accessible to all. The envisaged Turkish Islamic Union must adopt this developmental model.

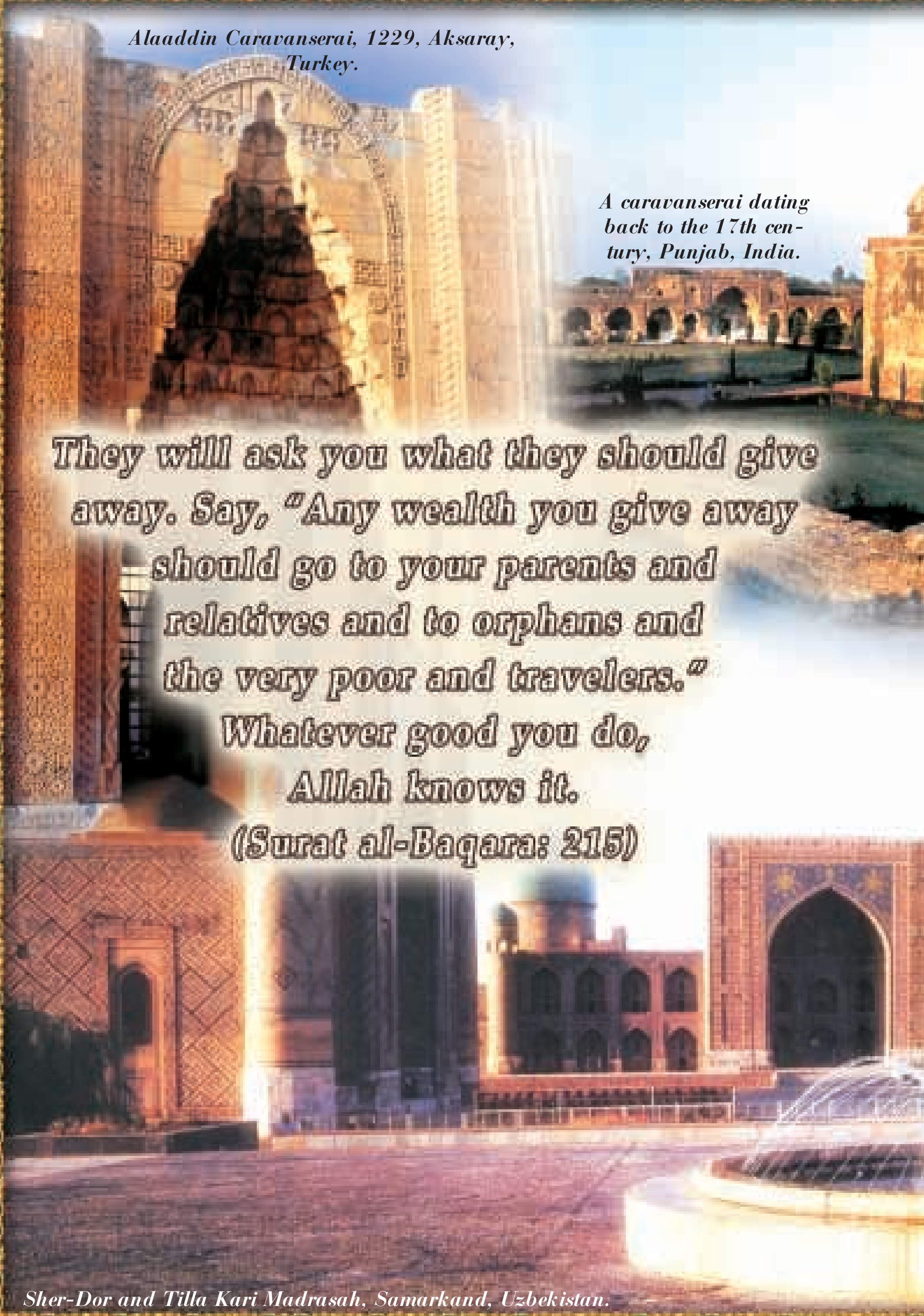
Another aspect of this developmental model is open-mindedness. Islamic morality requires Muslims to be open-minded or, in other words, that they maintain relations with other cultures and benefit from their achievements. For this reason, Muslim thinkers and scientists examined earlier Greek, Chinese, Roman, and Indian scholarly works, from which they acquired knowledge and then developed and enriched with an Islamic understanding. The Islamic world of today must examine other cultures, in particular those of the West, benefit from their accumulated knowledge, and then use and advance them further for their own—and humanity's—benefit.

Trying to isolate the Islamic world from other cultures making it self-contained will not benefit Muslims. Islamic morality demands that technology be used to the full. For instance, Mus-



*Nadir Divan Begi Madrasah, 1622, Bukhara, Uzbekistan.*

... so that it [booty] does not become something which merely revolves between the rich among you... (Surat al-Hashr: 7)

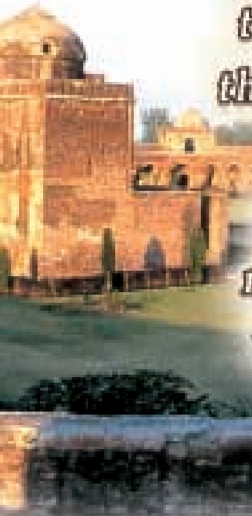


*Alaaddin Caravanserai, 1229, Aksaray, Turkey.*

*A caravanserai dating back to the 17th century, Punjab, India.*

**They will ask you what they should give away. Say, "Any wealth you give away should go to your parents and relatives and to orphans and the very poor and travelers." Whatever good you do, Allah knows it. (Surat al-Baqara: 215)**

*Sher-Dor and Tilla Kari Madrasah, Samarkand, Uzbekistan.*



The metaphor of those who spend their wealth in the Way of Allah is that of a grain which produces seven ears; in every ear there are a hundred grains. Allah gives such multiplied increase to whoever He wills. Allah is All-Encompassing, All-Knowing.
(Surat al-Baqara: 261)



lims must build their own film industry to teach humanity righteousness and goodness, as a counterweight to films that seek to impose a materialistic twist on Islamic morality. If some art trends contain negative influences, Muslims must produce a more beautiful and splendid art form. If people admire the impressiveness, cleanliness, comfort, and liveliness of cities, Muslims must build even better cities and make the world an even better place in which to live.

Surely Muslims can build a civilization comparable to the great Islamic civilization of the past, but to do so they must live according to the aesthetics and artistry, open-mindedness, moderation, and justice of the Qur'an's values. Islamic art, culture, and civilization will not only bring prosperity to Muslims, but to all of humanity. The world's greatest libraries, most stunning architecture, cleanest streets, the brightest lit roads, and best schools, universities, and hospitals will be built by Muslims, and all people will have equal access to them.

The rise of Islamic civilization is possible under the leadership of an Islamic central power, and the twenty-first century can be an enlightening one for the Islamic world. At a

time when globalization is gaining momentum, Muslim nations must resolve their conflicts; enter into joint scientific, technological, and trading ventures; and combine their forces in the interest of all Muslims.

Finally, it must be stated that Muslims do not divide the world into two opposing poles: "Westerners" and "Muslims." First, the majority of Western people are People of the Book and therefore share many of the Muslims' moral and religious values. That is why many aspects of Western culture (e.g., freedom of belief, democracy, and family values) are central to Islamic morality as well. On the other hand, many people in the West have chosen Islam as their religion and continue to do so. Considering that the Qur'an's values have so far not been made available correctly and comprehensively in the West, it is realistic to expect many more people to embrace Islam. Muslims must adopt this attitude to the West and its culture. Also, they must remember that some circles have been under the influence of materialistic philosophies for over two centuries, and that they still need to be freed from their prejudices. This is the responsibility of Muslims.

## AN INTERVIEW WITH MR. ADNAN OKTAR BY ASSOCIATED PRESS OF PAKISTAN, SEPTEMBER 6th, 2008

**Adnan Oktar:** If we take one brick nothing will happen, and nothing will happen if we take a second brick. But if we put all the bricks together and plaster over them and clad them with timber, then we can make a palace. **The Islamic world is now like that, like scattered bricks. That being the case, no art, civilization, beauty or reason cannot emerge. That beauty will emerge when we have union and unity and act as one.** So this union must be officially supported by all Islamic countries, and without delay. For example, there was a problem between Georgia and Russia. That would not happen if we had Turkish-Islamic union. It would be resolved at once, because the Russians are excellent people worthy of respect and the Georgians are excellent people who also need respect. There is currently nobody to be an intermediary in the region. Yet there is a legitimate reason, is there not? A consistent reason. The most reasonable decisions could be made and the best results obtained, and decisions could be taken that are in favor of and benefit both sides. But that is not happening. Decisions that go against both sides are taken. Both sides are unhappy at the end and then conflicts of this kind result. The **Turkish-Islamic Union will be the older brother of the region and the world. This is a system of spiritual altruism, not of self-interest. By Allah's leave, once good manners exist there will automatically be plenty and abundance. Of course oil and minerals will be worked in the most perfect manner. Both Europe will make use of these and also China, Russia and the whole Turkish-Islamic world.** But, for example, the oil and minerals in Afghanistan are not being processed. The underground oil and minerals in East Turkestan are not being extracted and processed. Turkey's capacity is known, it has a certain amount of capacity. All these powers coming together means an extraordinary

power and bears the seeds of a glorious civilization. We can see this. It is clear that a glorious civilization will emerge from these roots.

## AN INTERVIEW WITH MR. ADNAN OKTAR BY KUSADASI TV, JULY 14th, 2008

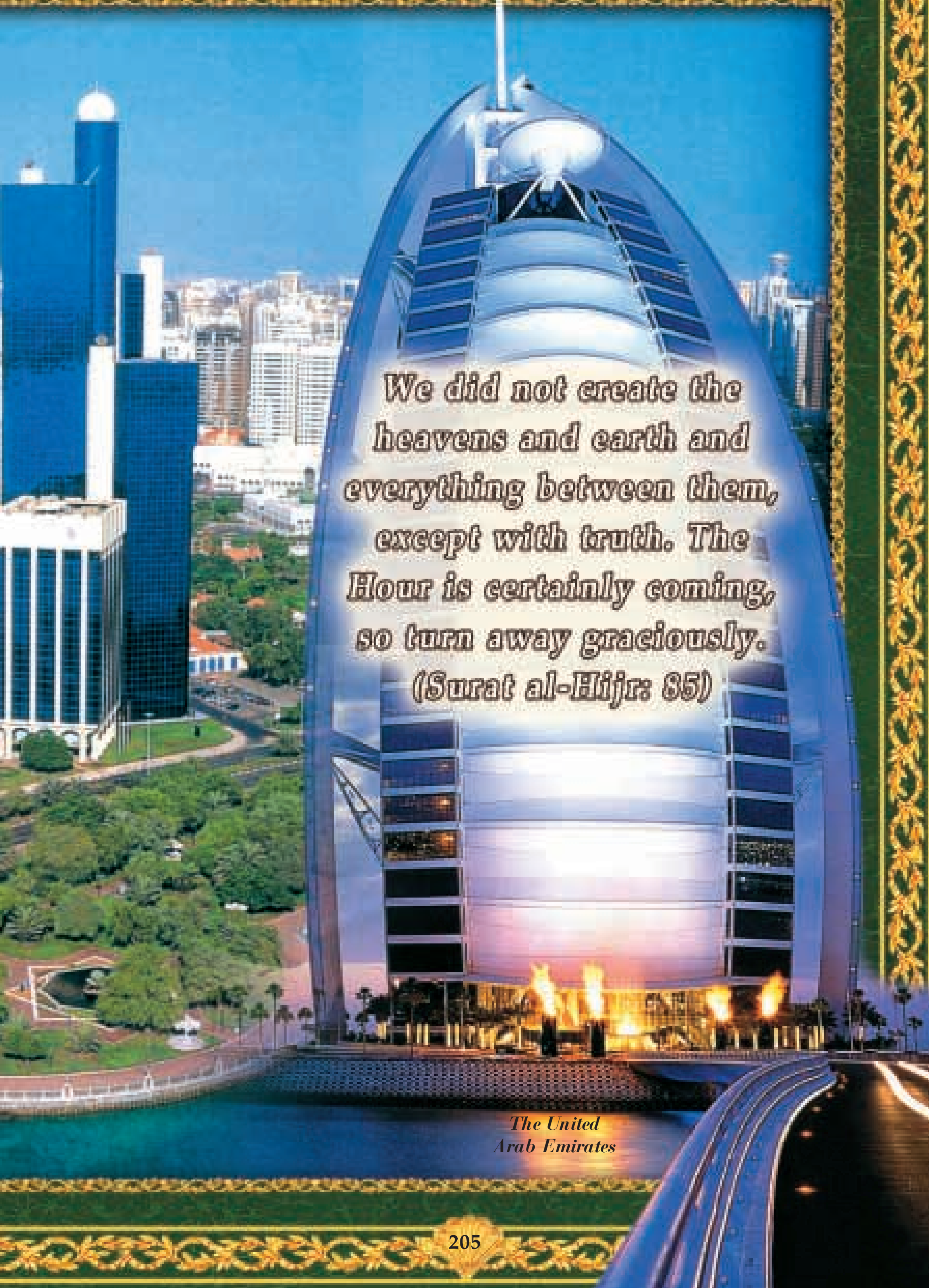
**Presenter:** What can you tell us about the Turkish-Islamic Union? Many people regard it as utopian. That is how many people look at it. Do you really believe it will happen?

**Adnan Oktar:** If, may Allah forbid, Konya, Izmir and Adana were separated from us, and we then said, "But we are brothers, how is this possible? We must unite" would it be at all logical for someone to then say that they are separate entities, that the idea is utopian and out of the question? No. In the same way, it is illogical for the Turkic states to be separated from us. **We share the same religion, speak the same language and share the same racial roots. Everything about us is the same; our culture, customs and traditions. There is no reason for us to be separated.** That is why the passport requirement must be lifted between these countries, between the Turkic states and Islamic countries. And the visa. People must be free to come and go as they please. Trade must be as free as possible. Connections must be as free as possible. That happens in the EU, so why not in the Turkish-Islamic Union? People travel and settle to the country they choose in the EU. They do not need passports or visas. And we are brothers, so why should we not do that? There is no reason at all. Of course it can happen. The Turkish-Islamic lands are the most attractive in the world and have the world's greatest mineral reserves and the largest oil reserves. We have flour, butter and sugar, and now we just need to bake the cake. That is what all the Turkish people want.

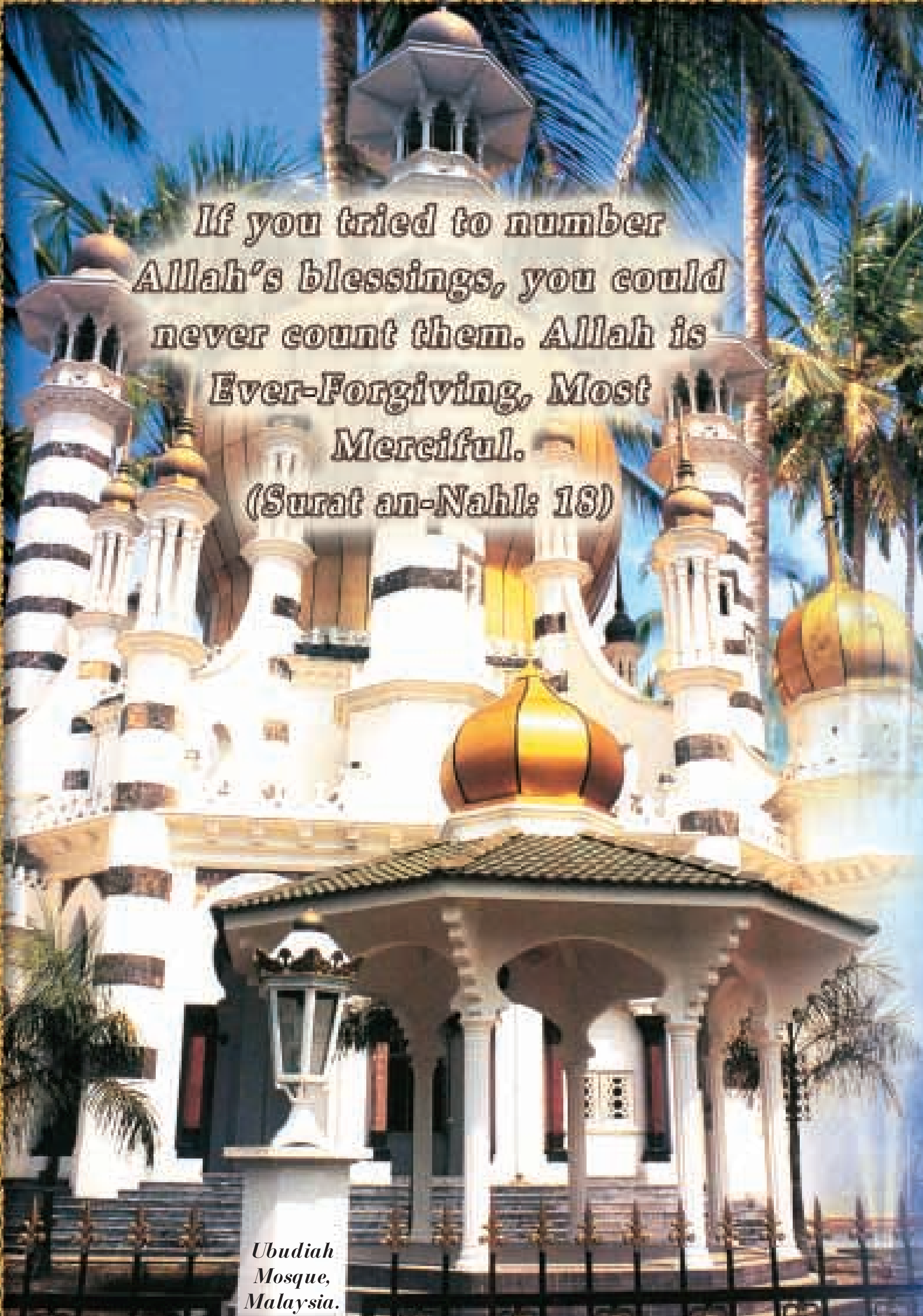


**Good land yields up its plants by its Lord's permission, but that which is bad only yields up scantily. In this way We vary the Signs for people who are thankful.**
**(Surat al-A'raf: 58)**

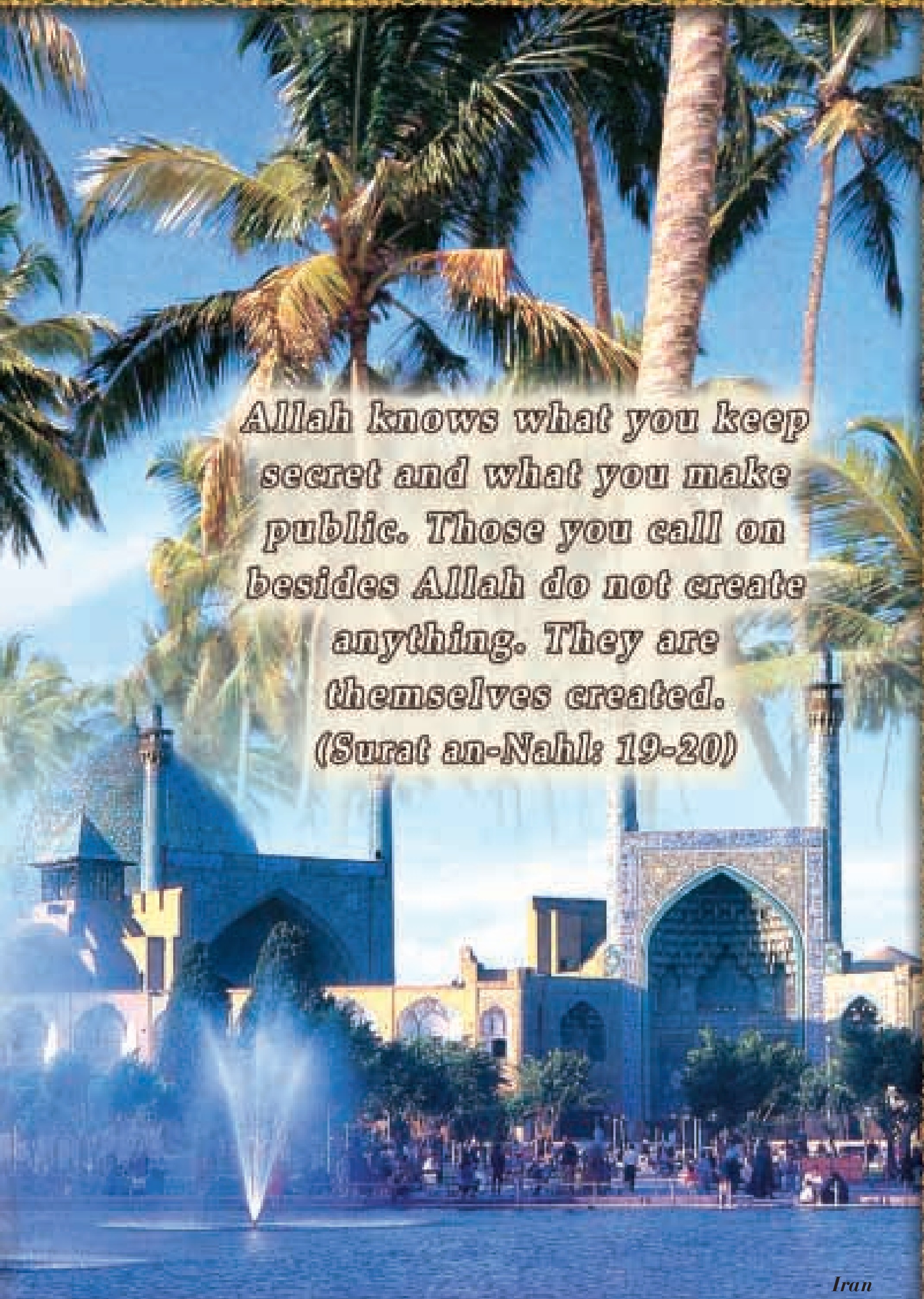
*Malaysia*




*The United Arab Emirates*

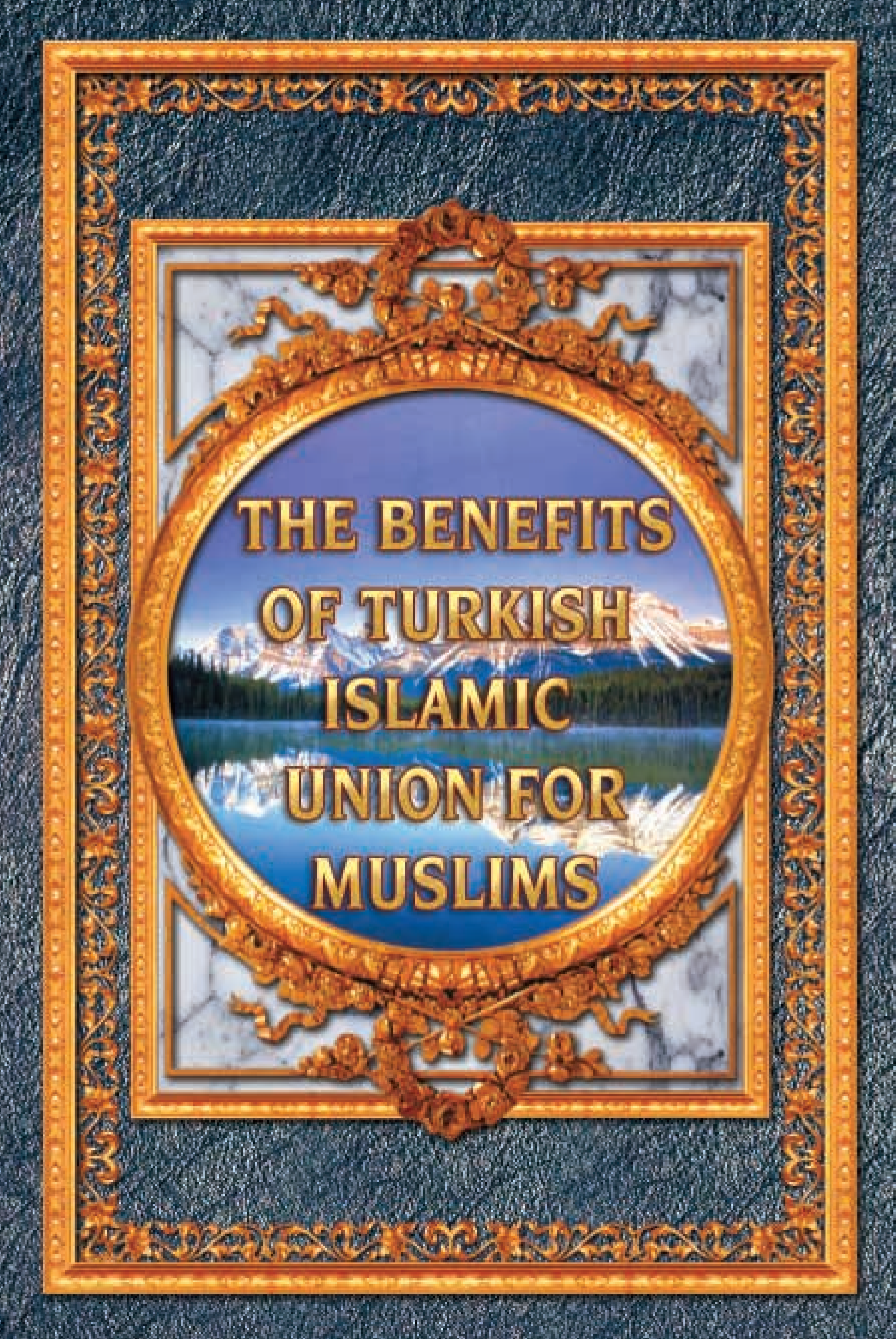



*Ubudiah Mosque, Malaysia.*



Allah knows what you keep secret and what you make public. Those you call on besides Allah do not create anything. They are themselves created. (Surat an-Nahl: 19-20)

Iran


THE BENEFITS
OF TURKISH
ISLAMIC
UNION FOR
MUSLIMS

Contemporary world politics make it necessary for nations to integrate into international unions in the interest of their own national security and economy. In these international unions, which are usually based upon geographic location, such factors as natural resources, trading blocs, and even cultural values play an important role. Many neighboring countries combine their resources under the auspices of such organizations, create defensive alliances, and cooperate on a wide array of issues. The goal of such unions is to preserve peace, control the arms race, resolve disputes through diplomacy, promote socioeconomic development, and protect fundamental human rights and democracy. At the present time, NATO, the OSCE, the EU, NAFTA, OPEC, ASEAN, the G-8, the D-8, and APEC are the foremost international political, military, and economic unions.

These institutions are subject to organizational reforms because of new members or a widening of scope. All of these organizations, formed in the aftermath of the Second World War, have contributed to creating stability and order in the world and have played a major role in global socioeconomic development. Member nations protect their economic and military interests, and also acquire a stronger regional and international position. Even the developed world perceives the necessity of such partnerships. The creation of free trade zones, regional trade agreements, abolished customs controls, and even a com-

mon currency (as in the EU) safeguard the future of member states. Defensive pacts enable member states to reduce military expenditures and to divert those resources to cultural and educational fields.

A similar organization will provide considerable benefits to Muslim nations. For those that are desperate for technological as well as economic development, the foremost step toward stability is the creation of a central organization or, in other words, a unified Islamic world under the auspices of the Turkish Islamic Union.

## *Economic Development and Increasing Prosperity*

Economic cooperation is necessary on two counts: stability and development. Muslim nations must bring stability and solidity to their economies. Developing industries and making the required investments is vital, as is the need for a comprehensive development plan and the simultaneous development of education, economy, culture, science, and technology. While various sectors are developed technologically, the labor force's educational levels and standards must be raised accordingly. Society must be motivated to become more productive, and the resulting economic cooperation will play a major role in eradicating poverty, illiteracy, the unjust distribution of wealth, and other socioeconomic problems rampant in Muslim countries. This partnership can be formed only by the creation of free trade zones, customs unions, and common economic areas.

Most Muslim countries have geostrategic importance as

well as rich natural resources (e.g., natural gas and crude oil). These resources and strategic opportunities, however, are not being used effectively. In the Islamic world, 86% of the population's living standards fall below $2,000, 76% under $1,000, and 67% under $500 per year. When the Islamic world's total resources are considered,[17] this is quite a paradox: Roughly half of the petrol consumed in the West is exported from the Islamic world, as is 40% of the world's agricultural production.[18] Many economists and strategists freely admit that the world economy depends upon the Islamic world's oil and gas exports, in particular those of the Persian Gulf.[19]

The Persian Gulf holds two-thirds of the planet's discovered crude oil reserves. Data obtained from research concludes that Saudi Arabia alone holds 25.4% of the world's oil reserves, or 262 billion barrels. A further 11% is found in Iraq, 9.6% in the UAE, 9.2% in Kuwait, 8.6% in Iran, 13% in other OPEC member



states. The rest is distributed across the remainder of the world.[20] Research commissioned by the U.S. Department of Energy shows that between 2000 and 2020, oil exports from the area will increase by 125%.[21] This means that the world will continue to meet most of its energy needs by imports from the Gulf region. Moreover, the Middle East has 40% of the global natural gas reserves; 35% of these reserves are in the Gulf region.[22] Algeria, Libya, and other North African countries have 3.7% of the world's reserves.

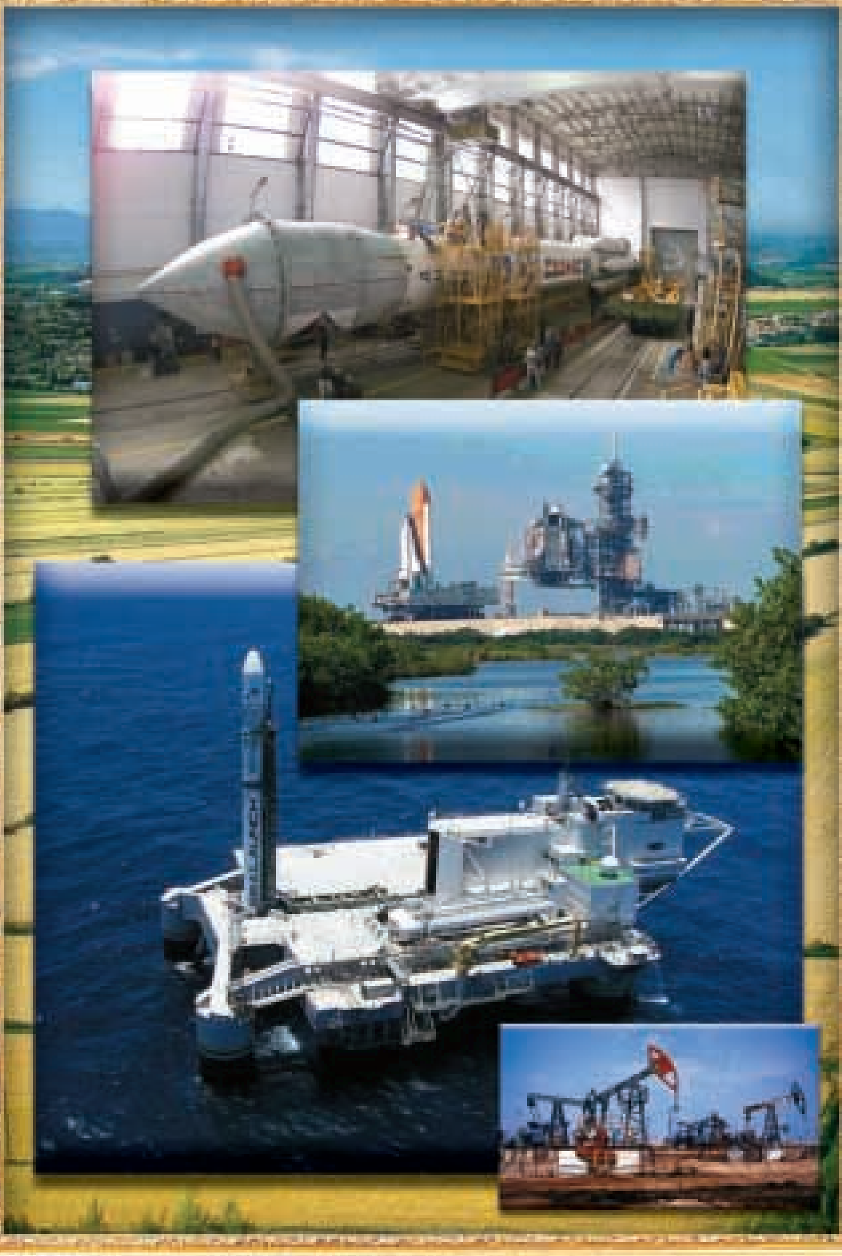
The Caucasus and Central Asia are also rich in oil, natural gas, and other natural resources. For instance, Kazakhstan has between 10-17.6 billion barrels of proven oil reserves, and its natural gas reserves are estimated at between 53 and 83 trillion cubic feet. Turkmenistan has between 98 and 155 trillion cubic feet of natural gas reserves, making it the fourth largest producer.[23] Some other Muslim countries have valuable mineral resources. For instance, Uzbekistan and Kyrgyzstan are two of the world's leading gold producers. Turkey has one of the world's richest boron reserves, only recently discovered to be very important, and Tajikistan has the world's largest aluminum producing facilities.

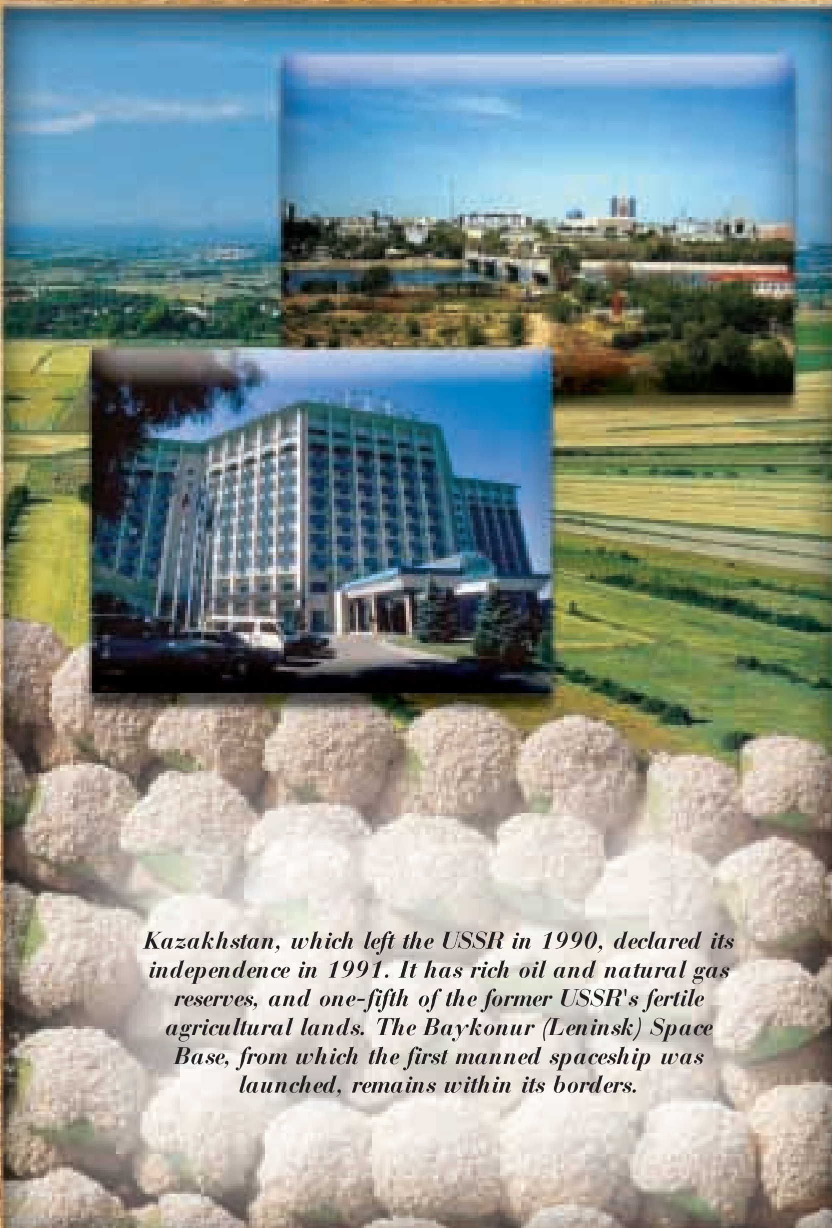
These advantages will become more important in the twenty-first century, which some have already christened the "energy century." Energy is an essential element of modern society in terms of the military, industry, urbanization, and transport. Given that economic activity and manufacturing depend primarily upon energy, nations will do their best to achieve control over these energy resources. The Islamic world is not using its resources effectively, for many of its members lack the infra-

structure and technology to increase the production and use their natural resources to develop their industries. Therefore, the resources' contributions to the country's economy are limited to export earnings. These countries do not have the means to process their own crude oil, use it in their industrial complexes, or to develop their industries. Worse still, some Muslim nations do not even have the necessary means to explore and research their natural resources or to discover and extract them. Explorations undertaken by foreign companies reveal that other Muslim nations have oil and gas reserves, but they cannot benefit from their resources.

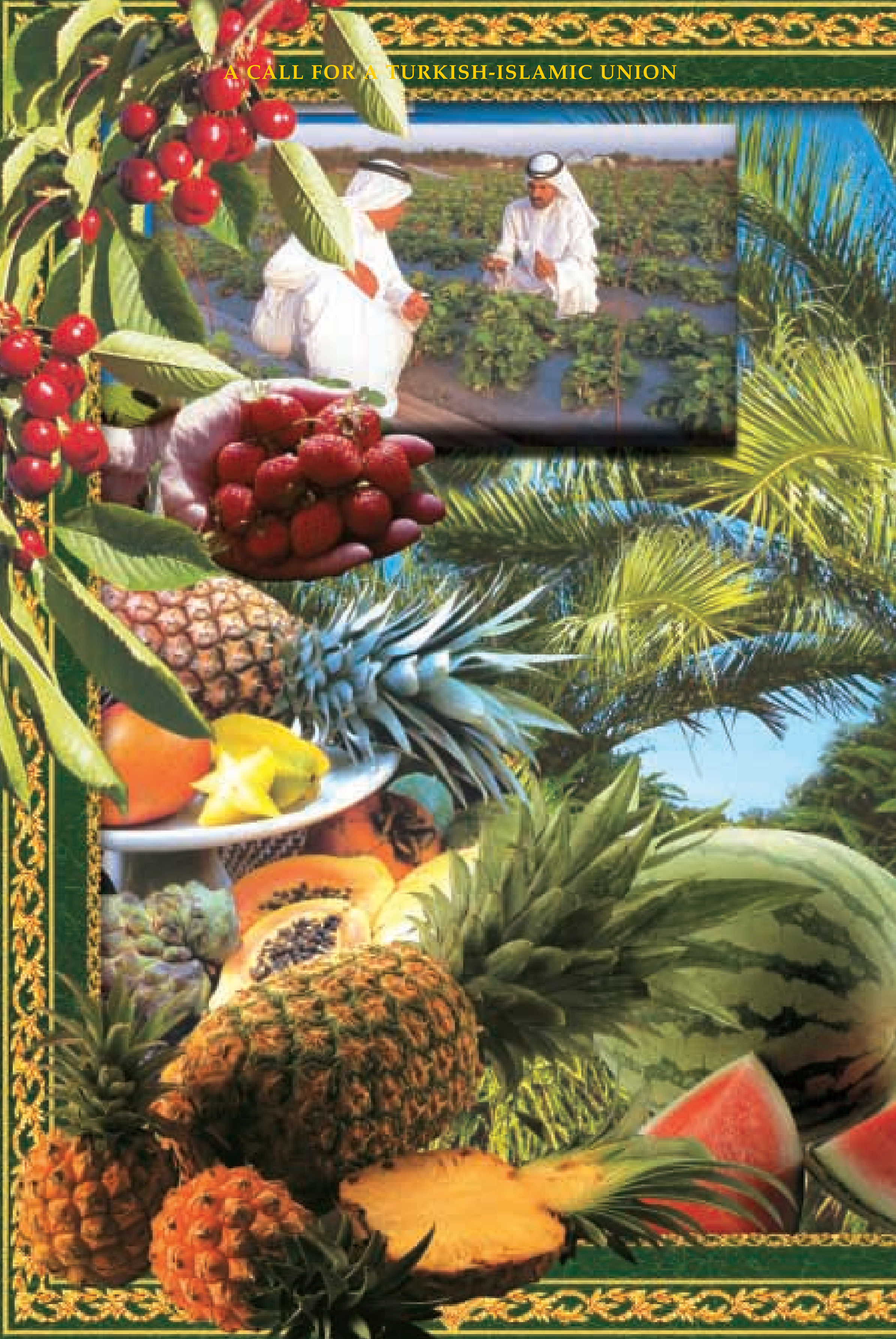
Naturally, the ineffective use of natural resources is not the Islamic world's only economic problem. However, solving this problem can begin the process of solving many other problems. The economies of Muslim nations contain differences in structure and functioning. Some nations' economies depend upon mineral resources, such as the members of OPEC, while other nations' depend upon agriculture. These differences are also reflected, to some extent, in their social structures, such as the widely varying degrees of rural and urban populations. Developing complementary relationships and helping each other in their respective areas of expertise can turn these differences into a source of riches. All of this will be possible with the Turkish Islamic Union.

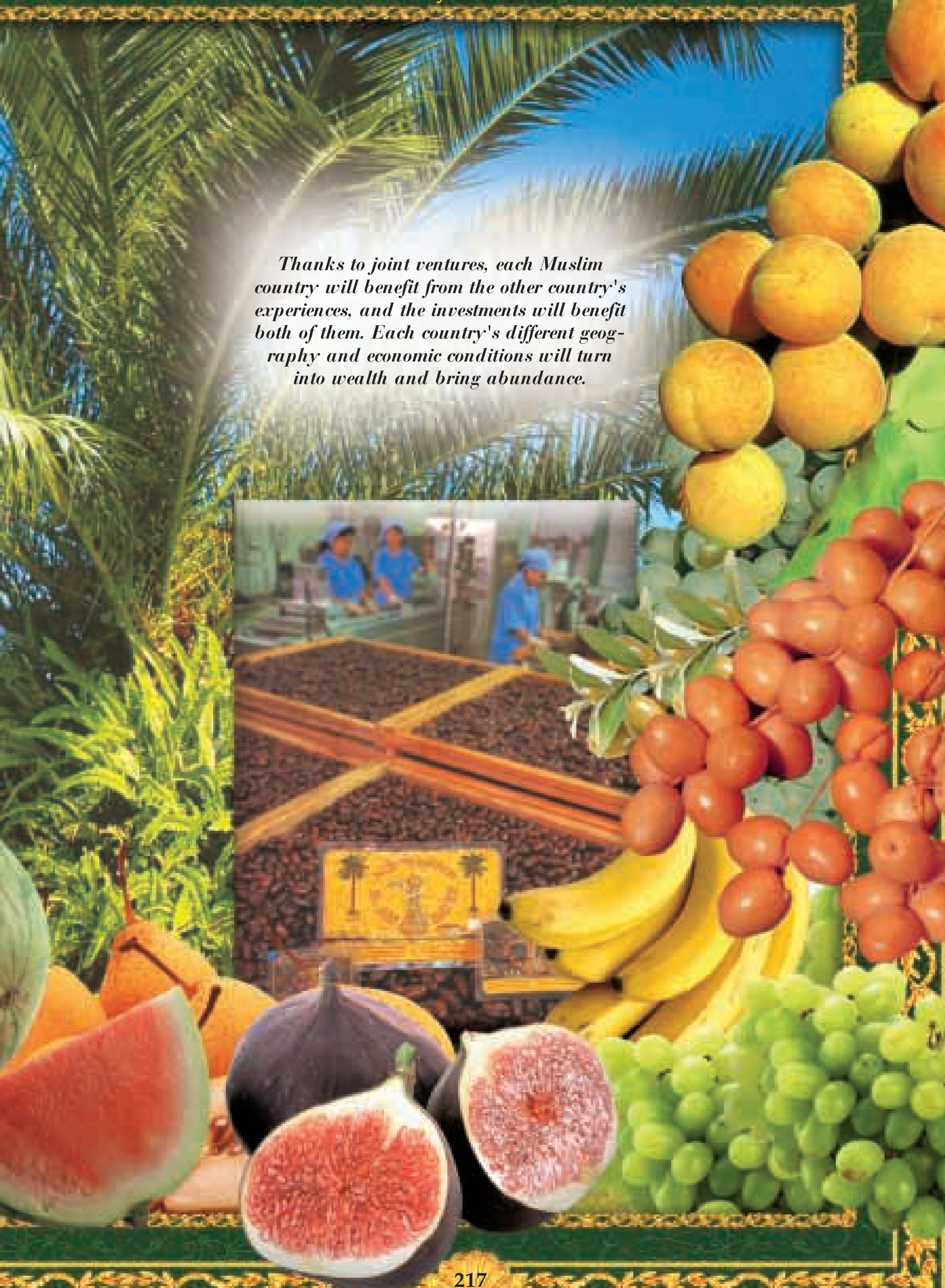
Joint ventures and project partnerships will be an important step in the right direction, for they will enable countries to benefit from one another's experiences and the income earned from investment projects will benefit all of the participating countries. Such mutual financial support is compatible with Islamic morality, for





*Kazakhstan, which left the USSR in 1990, declared its independence in 1991. It has rich oil and natural gas reserves, and one-fifth of the former USSR's fertile agricultural lands. The Baykonur (Leninsk) Space Base, from which the first manned spaceship was launched, remains within its borders.*





*Thanks to joint ventures, each Muslim country will benefit from the other country's experiences, and the investments will benefit both of them. Each country's different geography and economic conditions will turn into wealth and bring abundance.*

helping the needy and having a sense of social responsibility are important characteristics that Muslims strive to acquire. With many verses in the Qur'an, Allah reminds Muslims to watch over the needy.

Society's internal cohesion must be extended to international relations. As international cooperation within a partnership cannot be one-sided, employment and income levels will rise in both countries. For example, one country will produce oil and another one will process it, and agriculturally dependent countries will be able to import the food they need from agriculturally developed countries. A manpower-poor country's need will be met by another Islamic country, while rich countries will be able to invest in and help out a manpower-rich country that does not have enough jobs for its people. This will be to the benefit of both. Sharing know-how and experience will increase prosperity, and all Muslims will benefit from technological developments.

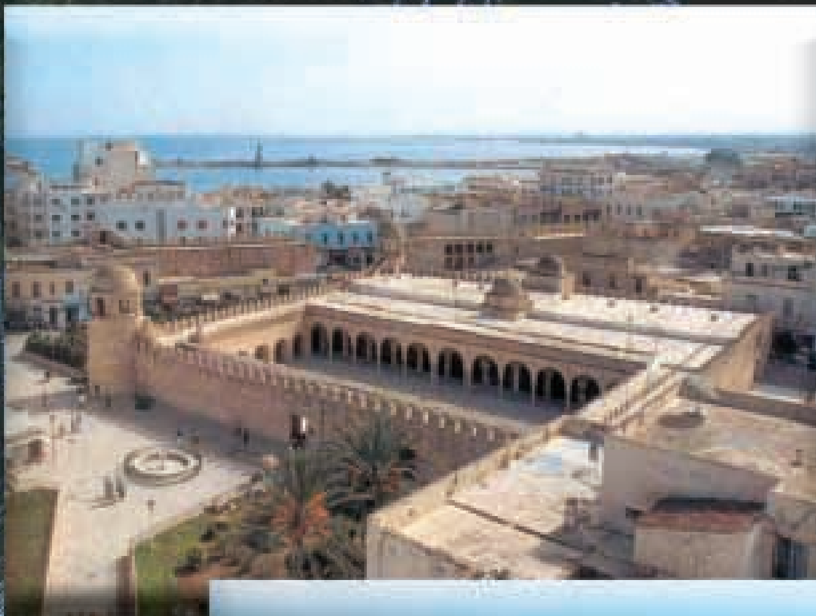
Joint ventures that realize the Islamic world's unification of opportunities and means will enable Muslims to produce hi-tech products. The Islamic common market will make it possible for Muslim-made products to be marketed in other Muslim countries without the hindrance of customs, quotas, and other cross-border obstacles. The marketplace will grow, the market share and exports of all Muslim nations will rise, industrialization will speed up, and economic development will bring progress in technology. When all of this comes to pass, Muslim nations will operate as a consortium against other investment groups and will become an important part of the global economy.

The living standards and wealth of Muslim nations will in-



crease, and their existing inequalities will disappear. Some free trade agreements are already in place between countries in the Gulf, the Pacific Rim, and North Africa. Trade agreements signed by Turkey are already operational in the Islamic world. Bilateral cooperation exists in some regions; however, their scope must be widened. Such cooperation will safeguard the rights and interests of all Muslim nations and lead to all of them becoming developed—a result from which all of them will derive a far greater benefit than if they do not cooperate with each other.

All of these can be realized only under a central authority's leadership and coordination. Achieving this will be possible if Muslim nations adopt the Qur'an's values and the Prophet's (may Allah bless him and grant him peace) Sunnah, or, in other





*Tunisia*



*Morocco*



*Tunisia*



*Jordan*

words, if they adopt Islamic culture. The Turkish Islamic Union must lead the way to this cultural awakening, as well as the resulting political and economic cooperation.

Mutual cooperation among Muslims, part of the Islamic code, must be adhered to by all Muslims, for Allah commands people to refrain from avarice and to guard the needy and support one another. In fact, destitute people have a due share of the believers' wealth (Surat adh-Dhariyat: 19). As Allah states in the Qur'an:

> **Those of you possessing affluence and ample wealth should not make oaths that they will not give to their relatives, the very poor, and those who have migrated in the way of Allah. Rather, they should pardon and overlook. Would you not love Allah to forgive you? Allah is Ever-Forgiving, Most Merciful. (Surat an-Nur: 22)**

> **He who has plenty should spend from his plenty, but he whose provision is restricted should spend from what Allah has given him. Allah does not demand from anyone more than He has given it. Allah will appoint ease after difficulty. (Surat at-Talaq: 7)**

Our Lord also reveals that believers are one another's guardians (Surat at-Tawba: 71). The word "guardian" conveys such meanings as friend, helper, mentor, and protector. It also expresses the importance of cooperation and solidarity between Muslim nations. The cooperation that will arise from this fraternal awareness between Muslim nations will bring prosperity and wealth to Muslims and eradicate poverty, an important problem of the Islamic world. Societies that follow the Qur'an's values will not experience famine, destitution, and poverty. Muslims will develop their nations by following rational and long-term poli-

cies, establishing good relations with other nations and people, valuing trade and development, and learning from other cultures' experiences. This was so in history and, Allah willing, under the Turkish Islamic Union's leadership it will be so once again.



## AN INTERVIEW WITH MR. ADNAN OKTAR BY MPL, NOVEMBER 21st, 2008

Adnan Oktar: What comes to my mind when the Ottoman Empire is mentioned is justice, love, plenty, peace, respect, glory, kindness and beauty, and those glorious Ottoman domes, Ottoman music, Ottoman food, Ottoman manners, those great sayings and words in the Ottoman language and a splendid political mechanism that spread justice across the world. The world needs a new, modern Ottoman Empire in the way it needs water. In other words, a Turkish-Islamic Union under Turkish leadership, a great Turkish-Islamic Union supported by the Turkic states. That means the earth literally becoming a paradise. It means enormous economic wealth for Europe, America, Russia and China. That is because the oil and minerals of all Islamic and Turkic countries will flow to them. They will develop their own trade with the technical means and equipment to be acquired from there. They will come and build hospitals and plants and roads. We will go and do useful things in their workplaces. There will be a mutual exchange of technology, science and art. Terror will come to an immediate end. It will be stopped definitely and totally. There will be no money spent on terror. There are traditions telling us that as a result, since there will be security and stability, plenty and abundance will fall down like rain. There will be stupendous well-being. Our age is the Ottoman age. The age of a Turkish identity. It is the age of the Turkish-Islamic Union. It is the age when Islamic social justice and moral values will dominate. We will see all of this in the next 10 to 15 years, insha'Allah. ...

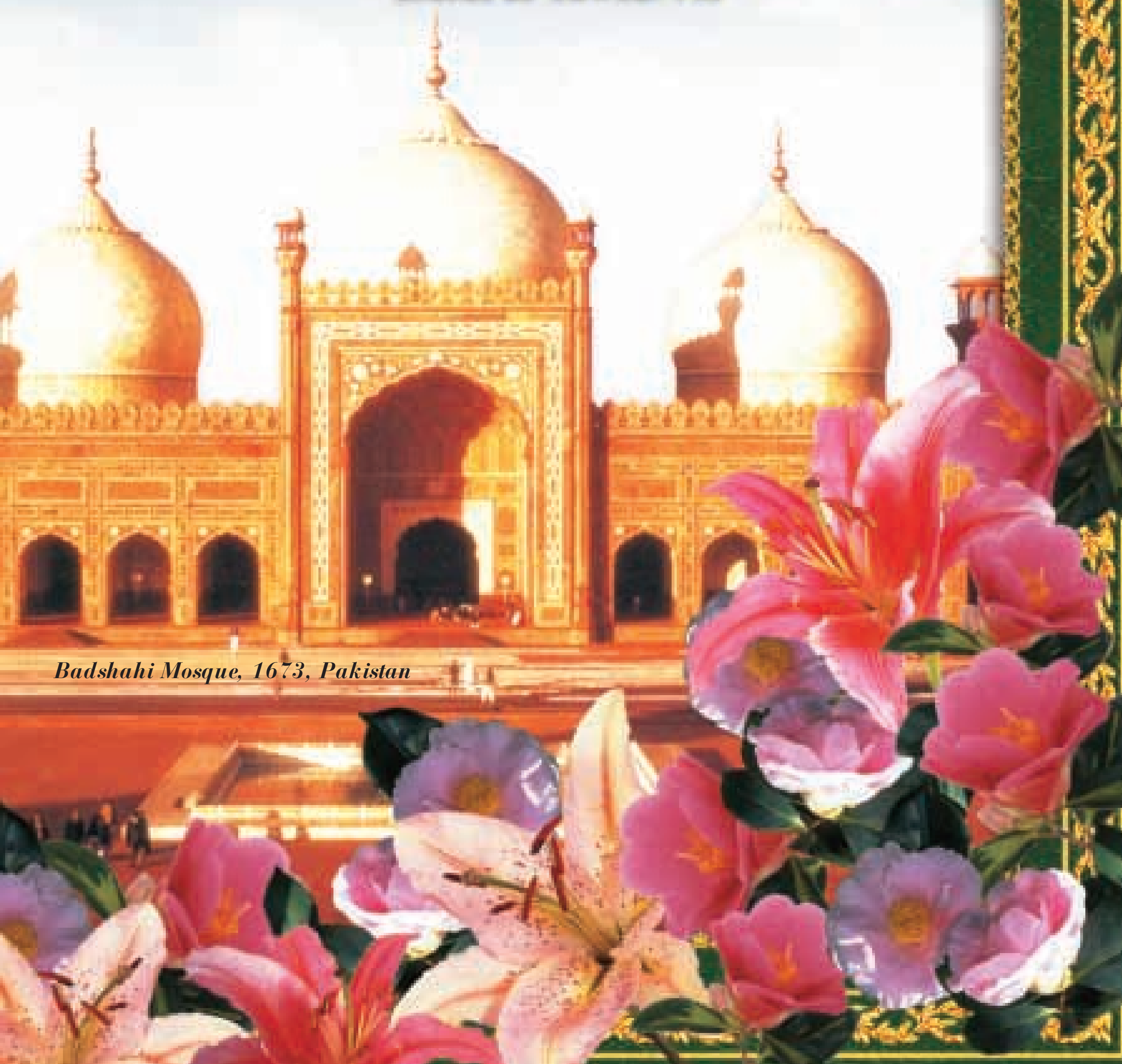
Turkish-Islamic Union will put an end to that joylessness. There will be an explosion of joy and happiness. There will be an air of rejoicing. Everyday

**will be like festival.** Syria will still be Syria, for example, in the Turkish-Islamic Union, and all countries will retain their unitary structures. But they will be filled with a fervent love and great abundance. The opening of the borders and an end to oppression means stability. It means the lowering of taxes, an end to all the pressure on people's minds, in other words great well-being. People are highly talented when it comes to love, joy and business and art. But that pressure on their minds just has to be lifted. There will be a huge dynamism and opening up of minds when that pressure is done away with. Allah will bestow a great power of production and great things will begin to be done. They will build great roads, for instance, and create great works of art and gardens and parks and everything. But they must not be pressurized. They must not be crippled by high taxes, interests and social pressures. By Allah's will, people will do great things in a climate of freedom. That is why there is no need to consider these things in great detail in the Turkish-Islamic Union. These things just need to be resolved: the passport and visa regimes must be lifted. A spirit of joyous love and brotherhood must prevail among countries, based on love and fear of Allah. We are all manifestations of Allah. Christians and Jews too are created by Allah. They live out their destinies. And we feel affection for them as servants created by Allah. Once that is put into practice it will mean a spontaneous end to terror. Terror will come to and without even being told to in such a climate. In such an environment, terror will have lost its whole technical infrastructure. It will have no ideological foundation, no social foundation, no philosophical foundation, no nothing. It will collapse of its own accord. They will surrender themselves and it will all be over.



*Moti Masjid, 1662, Delhi*

*The men and women of the believers are friends of one another. They command what is right and forbid what is wrong, and perform prayer and give the alms, and obey Allah and His Messenger. They are the people on whom Allah will have mercy. Allah is Almighty, All-Wise.*
*(Surat at-Tawba: 71)*



*Badshahi Mosque, 1673, Pakistan*

## *Creating Peace and Security*

Instability does not affect a given region alone; rather, it has a negative impact on the world as a whole. The Islamic world is one such region. Therefore, Muslim nations should not be considered as separate and independent entities. Tensions in the Middle East are felt in North Africa. Events in the Caspian region affect the future of the Middle East. What happens in the Persian Gulf has a direct bearing on Southeast Asia, which means that such apparently regional conflicts, troubles, and tensions are felt throughout the entire Islamic world. Naturally, the same is true for peace. For example, solving such long-term conflicts as the Arab-Israeli war would have a positive effect throughout the Islamic world.

Throughout the twentieth century, a major part of the Islamic world remained locked in continuous warfare, conflict, and instability. The resulting waste of resources nearly brought economic development to a stand-still, caused living standards to drop to rock-bottom, and most importantly, cost the lives of millions of Muslims. Even now, intra-Muslim disputes and conflicts continue and engender tensions from time to time. Wars and conflicts between Muslim and non-Muslim nations are a great source of instability and discontent. One significant benefit of the Turkish Islamic Union is the role that it will play in delivering peace and security to the Islamic world. The Turkish Islamic Union must resolve intra-Muslim disputes and conflicts, as well as overcome the wars, conflicts, and tensions between them and non-Muslim countries, by peaceful and reconciliatory means. For example, an Arab-Israeli peace would have the following benefits

for the Islamic world:

• Peace would enable each country to reduce military expenditures and divert financial resources to wealth-creation in society. As all Muslim countries would be members of the joint defense pact, they would achieve greater security and stronger defenses with a smaller budget. Investments now being made in the arms industry and technology could be channeled into edu-



cational, scientific, and cultural development. Consider the following facts: The total arms expenditure of Middle Eastern countries in 1991, when the Gulf war broke out, was $70.7 billion. Arms spending dropped to $52.2 billion during the following years, but soon began to increase again. Military spending stood at $61 billion in 2000 and $72 billion in 2001.

• Present instability and conflicts in the Islamic world cause many of the region's doctors, engineers, academics, scientists, thinkers, and writers to migrate to the West, where they continue their work, for they do not feel secure in their home countries. Research reveals that this migration from Arab countries has cost the Islamic world $200 billion. In fact, 450,000 of these migrants are college or university graduates.[24] An environment of peace will eliminate internal tensions and end this migration. As a result, the work and skills of highly educated individuals will primarily benefit Muslims.

• Peace also will enable Muslim nations to share their accumulated knowledge and expertise, combine their forces in every area, and help one another deal with their shortcomings. As a result, these nations will become far more effective in pursuing their national development plans.

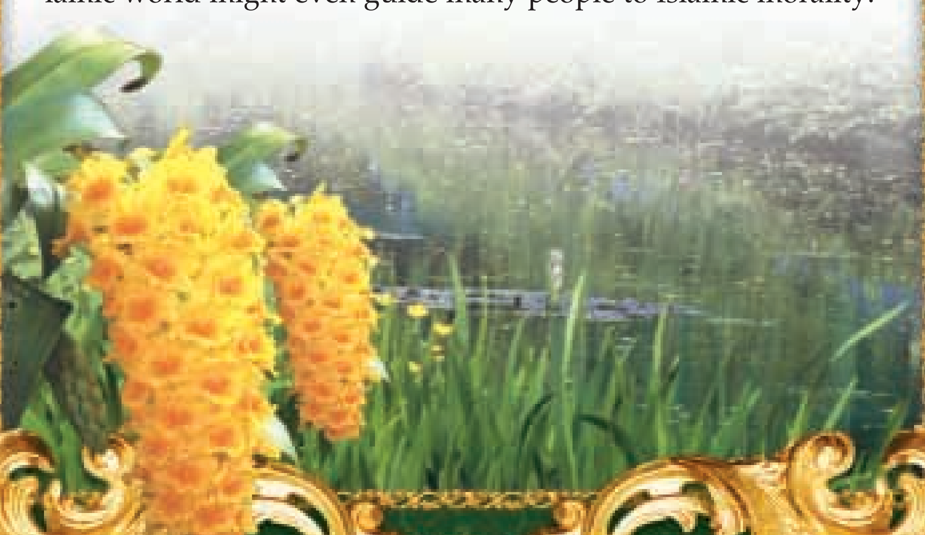
• Economic development will gain momentum. At present, there are many disputes among Muslim nations, especially those involving borders, which only intensify economic problems. For instance, the source of the difficulties experienced in transporting and exporting trade goods is unsafe transport routes. This also is true for water, which is a major cause of conflict in the Middle East. Such conflicts could be resolved if Muslim countries would cooperate and resolve their disputes peacefully.

• Differences of culture and ethnicity will become a rich resource in an environment of peace, one that is characterized by compassion and dialogue. People will be

more open-minded and productive, and such a diverse cultural mix will enable the rise of a new civilization.

• Peace also will strengthen Muslims living outside of the traditional Islamic world. Islam is one of the fastest growing religions in many non-Muslim countries. If these ethnically diverse groups of Muslims unite, they will further the spread of Islam and enable themselves to make a stronger cultural impression on their societies. The effectiveness of individual efforts made by small and separate Muslim communities is incomparable to the combined intellectual efforts made by a united alliance. Muslims of course will preserve their national identities; however, they will become a much stronger force if they act as one body guided by Islamic awareness and morality.

• A peaceful Islamic world will become a model for other countries, and existing conflicts will be resolved peacefully according to the example set by the Islamic world. Muslims will be living examples of finding peace and security when the Qur'an's values are practiced. In addition, they will bear witness to the fact that Islam is a religion of peace and compassion. Peace in the Islamic world might even guide many people to Islamic morality.



## AN INTERVIEW WITH MR. ADNAN OKTAR BY PATRONLAR DUNYASI [BOSSES' WORLD], OCTOBER 13th, 2008

**Adnan Oktar:** Of course, if we have the Turkish-Islamic Union there will be no crisis or economic dilemmas, no terror and no troubles. There will be an outstanding wealth and plenty, an extraordinary wealth and a wonderful standard of well-being.

## AN INTERVIEW WITH MR. ADNAN OKTAR BY MARAS AKSU TV, NOVEMBER 20th, 2008

**Adnan Oktar:** And there is huge spending on arms and personnel. All that will come to an end. The Turkish-Islamic Union will totally resolve the security issue and terrorism will be eliminated from the face of the earth. America would want that, and so, therefore, would Russia.

## AN INTERVIEW WITH MR. ADNAN OKTAR BY KANAL 67, MARCH 22nd, 2009

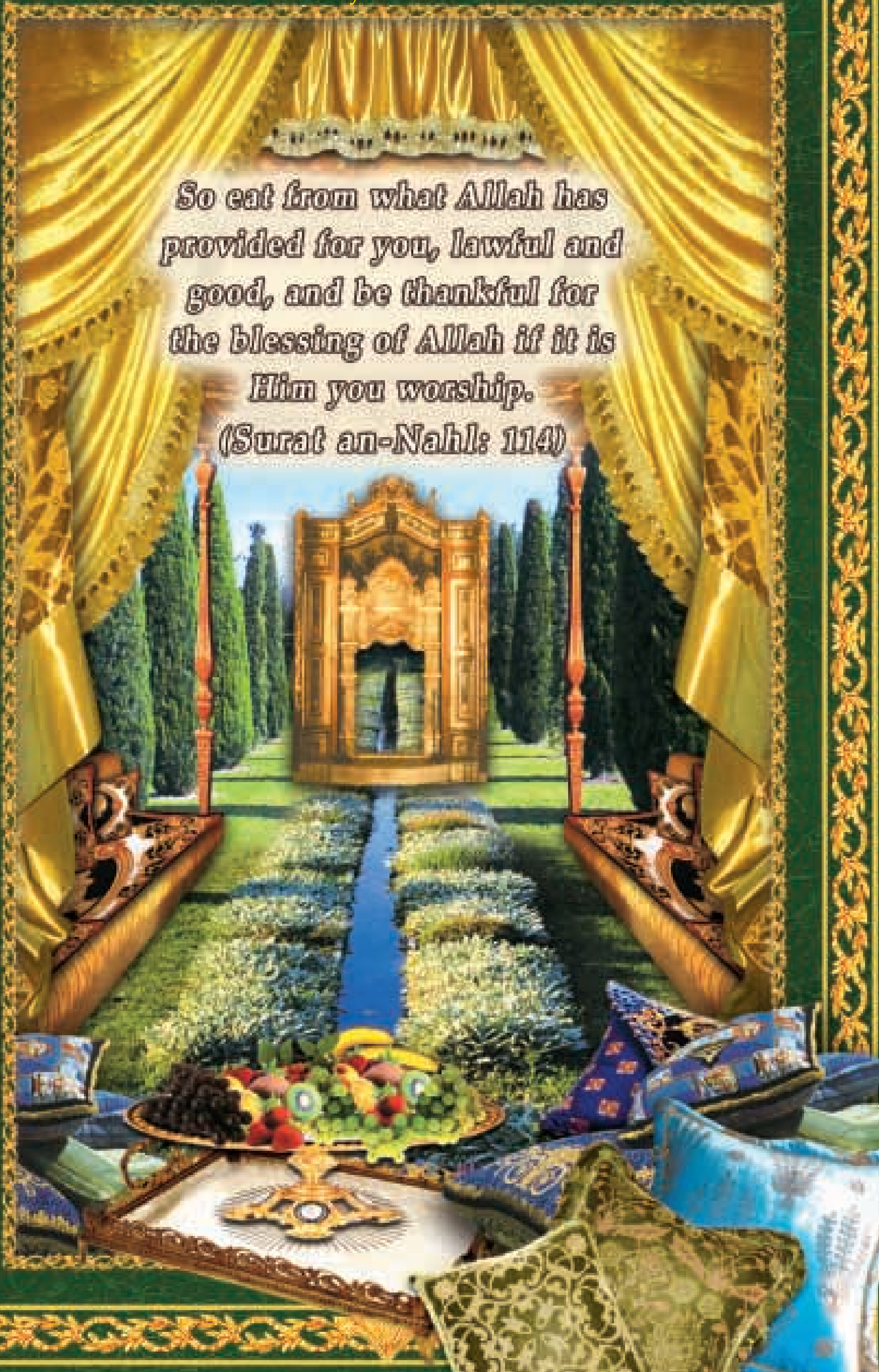
**Adnan Oktar:** Once there is a Turkish-Islamic Union you will be unable to find any terrorists even if you want to. You won't even have time to say, "Stop! What are you up to?" These things will vanish instantly. There will be nothing of the kind once the Turkish-Islamic Union is established. They had had a whiff of it and are already trembling in their boots.

## *Rebuilding a Spectacular Civilization*

With the establishment of the Turkish Islamic Union, peace and security will take hold, economic problems will be resolved, and a massive cultural advancement will take place, for there will be growing budgets for education, science, and culture. In this way, Muslims will build a new civilization that will serve as a role model for the rest of the world. Practicing the unity and solidarity commanded by the Qur'an will cause its values to have a direct impact upon all Muslims' everyday life, art, decoration, fashion, medicine, science, and technology. Friendship and fraternal feelings will prosper, peace and order will rule social life, people will find more time to reflect and conduct research, and they will be more free-thinking and open-minded when they do so. Environments free of disorder, destitution, and troubles are places in which new ideas take shape, new products emerge, beneficial inventions are made, and continuing progress is achieved. The Turkish Islamic Union will create such an environment throughout the Islamic world.

In the book's first part, we examined the history of Islamic civilization. This civilization is an indicator of the environment in which future generations of Muslims will live. History shows that Muslims who practiced the Qur'an's values built a strong civilization that lasted for many centuries. In the Qur'an, Allah commands people to reflect, observe, and notice subtle details. Muslims are asked to ponder the beings in their surrounding environments, reflect on the order in which they live, and try to comprehend the wisdom behind it all. Our Lord says:

**Have they not looked at the sky above them, how We structured it and made it beautiful, and how there are no fissures**


So eat from what Allah has provided for you, lawful and good, and be thankful for the blessing of Allah if it is Him you worship.
(Surat an-Nahl: 114)

**in it? And Earth, how We stretched it out, cast firmly embedded mountains onto it, and caused luxuriant plants of every kind to grow in it—an instruction and a reminder for every penitent human being. And We sent down blessed water from the sky and made gardens grow by it, and grain for harvesting and soaring date-palms with layered spathes. (Surah Qaf: 6-10)**

Those who live by the Qur'an's values, who contemplate without coming under the spell of dogmas, false beliefs, or prejudices, ponder whatever they witness from all angles. As a result, they can see and consider ahead of their times. These qualities enable them to invent beneficial items for humanity and devise systems that ease the burdens of life and increase human comfort. The Turkish Islamic Union will open a new chapter in science and technology for the Islamic world, and, having acquired this vision, Muslims will build a civilization that produces science.

One area in which the Muslims' subtle thinking and deep awareness shows itself is art. At the core of art lie the abilities to reflect, notice subtleties, enjoy what is seen, and convey the resulting joy to others. The artistic awareness of someone who believes in and practices the Qur'an's values is of a superior nature, because Muslims consider art to be a Divine form of beauty, and works of art as objects that reflect Allah's Power and Might and the magnificence in Creation. In the Islamic world, artists are inspired by the beauty of Allah's Creation and thus produce works of art that are both inspired by the Qur'an's values and have unequaled depth, talent and intellect. With the formation of the Turkish Islamic Union, far more works of art will be produced that reflect the Muslims' sense of art, cities will be made more

beautiful, spectacular buildings will rise, and the quality of life will increase immensely.

Islamic nations will be known for their cleanliness, order, works of art, cultural achievements, and technological developments. Their inhabitants will benefit from the means and comforts provided by technology, for prosperity, wealth, and beauty will dominate every aspect of life. Muslims will always meet with beauty, for their homes, gardens, house decorations, clothing, music, entertainment, theaters, cinemas, paintings, and conversations will reflect their inner spiritual beauty.

For all of this to take place, however, a great awakening must occur. False traditions, social structures, and mentalities that hold Muslims back must be removed and replaced with a Qur'an-based vision and morality so that the union will be rational, decisive, vibrant, and open-minded—just as it was with the first generations of Muslims. Islam does not require abstinence from the world; rather, Muslims are required to comprehend the world's true nature and then light the path for all people to follow. It is the Muslims' right to enjoy the blessings of this world. Those who believe sincerely and live by Allah's commands will experience all of the beautiful things that Allah has revealed in the Qur'an, one of which is a good life on Earth, as follows:

> **What is with you runs out, but what is with Allah goes on forever. Those who were steadfast will be recompensed according to the best of what they did. Anyone who acts rightly, male or female, being a believer, We will give them a good life and will recompense them according to the best of what they did. (Surat an-Nahl: 96-97)**

## AN INTERVIEW WITH MR. ADNAN OKTAR BY BASKENT TV, FEBRUARY 13th, 2009

**Adnan Oktar:** No economic union can survive without a spiritual foundation. Nobody will give anyone money or help anyone else, and no Islamic country will give anything to anyone else. The other Turkic states will not help anyone else. The result is a terrible egoism and selfishness. **The aim of the Turkish-Islamic Union is a passionate and fervent love. It is fear and love of Allah and a spiritual excitement. People will have no greed in such a climate, and will rather give things away.** If they have oil, they will tell others to take it away freely, they will give it as a gift. Turkey will send minerals to Saudi Arabia, for example. And they will send us oil. Workers will leave from here and go and labor for Allah's approval. And they will be paid a lot of money, again for Allah's approval. **These things will flow in a climate of friendship and brotherhood. This foundation will bring about wealth. Prosperity will result from that generosity, friendship and altruism and from not being selfish and egotistical. If one approaches matters with egoism and selfishness, with a materialist mindset thinking merely in terms of economic unity, then there will be an economic selfishness everywhere. This selfishness will even stretch into the families. Families will become internally selfish, nations will become internally selfish, as cities and districts. Bonds and love among people will be severed. Wealth is inevitable in a climate of love.** I will give money and opportu-

nity to someone I love, and tell him to take free use of my car and home. I will give away all the money I make in my factory. You can have it, I will say. People are very joyous in the face of those they love. But these things are impossible without love. That is why the Turkish-Islamic Union will be based on love for Allah. This is very important.

## AN INTERVIEW WITH MR. ADNAN OKTAR BY MALATYA TV, FEBRUARY 22nd, 2008

Adnan Oktar: I would like to tell my brothers that, insha'Allah, the days that follow will be most excellent. Turkey will be great, and there will be great progress and unity in the Islamic and Turkish worlds. Civilization will take unimaginable steps forward. It will be, insha'Allah, as it was in the time of the Prophet Solomon (pbuh). It will be perfect, and will bring his days to mind. Actually, it will not be exactly like his age, since that has its own unique features in the Qur'an. Every age has its own unique characteristics in terms of splendor and power. It will all be perfect. We now need to strengthen our brotherhood, unity and union, avoid disputes, be compassionate in the face of differences between communities, regard these as a blessing, and hone our brotherhood to perfection. We must seriously stand up against Darwinism and materialism. People can make use of my books to do this and, as you know, can download them for free over the Internet.

## *Introducing Others to Islamic Morality*

**"Let there be a community among you who calls to the good, enjoins the right, and forbids the wrong"** (Surah Al 'Imran: 104). One of the Muslims' important duties is to command goodness, prevent evil, and call people to Islamic morality. However, the present disorder in the Islamic world prevents Muslims from fulfilling this duty, even though many non-Muslims have an increasing interest in Islam and the Qur'an's values. Allah's existence and oneness, the basic tenets of Islam, our Prophet's (may Allah bless him and grant him peace) life, the Qur'an's commands, and how Islamic society should be structured have now become common topics in the West. As interested people naturally direct such questions toward Muslims, Muslims must be able to represent Islam in the best possible way. In the West, this means through professional audio-visual productions, conferences and meetings, and publications. Moreover, on an individual basis they must serve as role models to the people with whom they come into contact.

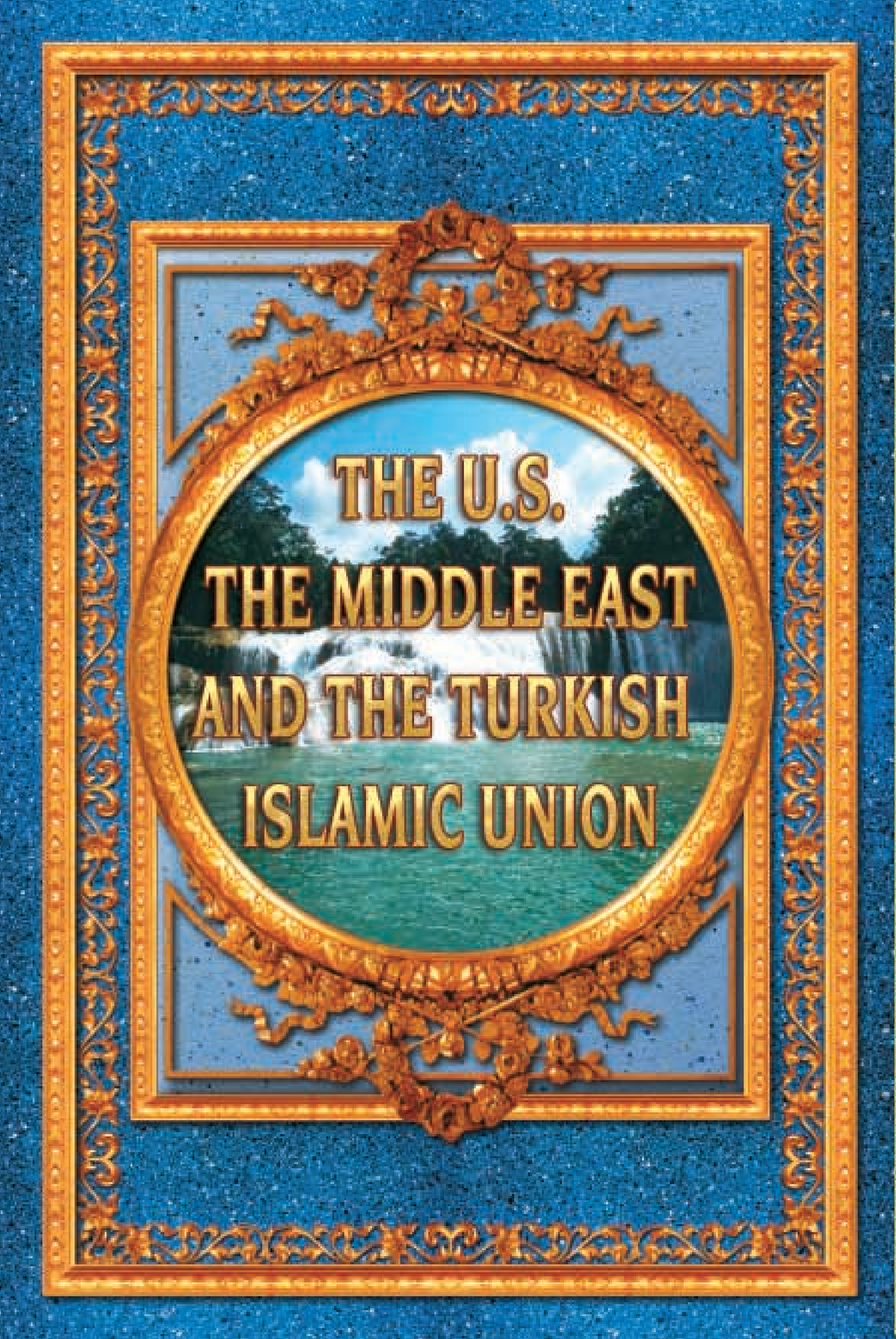
The Muslim Union is also necessary to resolve many problems caused by people's remoteness from religious morality. Circles that oppose religious morality work to make irreligion prevail and often coordinate their actions so that they can move forward in unison. Irrespective of how much their alliance is based on self-interest, their coordinated action makes it much easier for them to achieve their targets. Although every system of thought that opposes religious morality is destined to be defeated, Muslims must nevertheless engage these systems in a great ideological struggle to defeat them. For this reason, one of the Muslims' most urgent responsibilities is to drop their internal differences so that they can spread the Qur'an's values and invite people to the path of Allah. Our Lord reveals the believers' responsibility

in this regard in the following verse:

**Those who do not believe are the friends and protectors of one another. If you do not act in this way (protect each other), there will be turmoil in the land and great corruption. (Surat al-Anfal: 73)**

The formation of the Turkish Islamic Union will increase the pace of all efforts made to spread the Qur'an's morality. As in many other areas, such a combined effort will be rewarded many times over, and true knowledge will reach all people far more quickly and in a much better manner. At present, Muslims are making individual as well as combined efforts to explain and spread Islam. However, the Turkish Islamic Union will make these efforts more practical and systematic. Furthermore, some people who claim to represent Islam but display aggression and crudeness, which are not part of Islam, will be defeated; true Islam will be defined; and the erroneous stereotypes created by certain people will be destroyed.

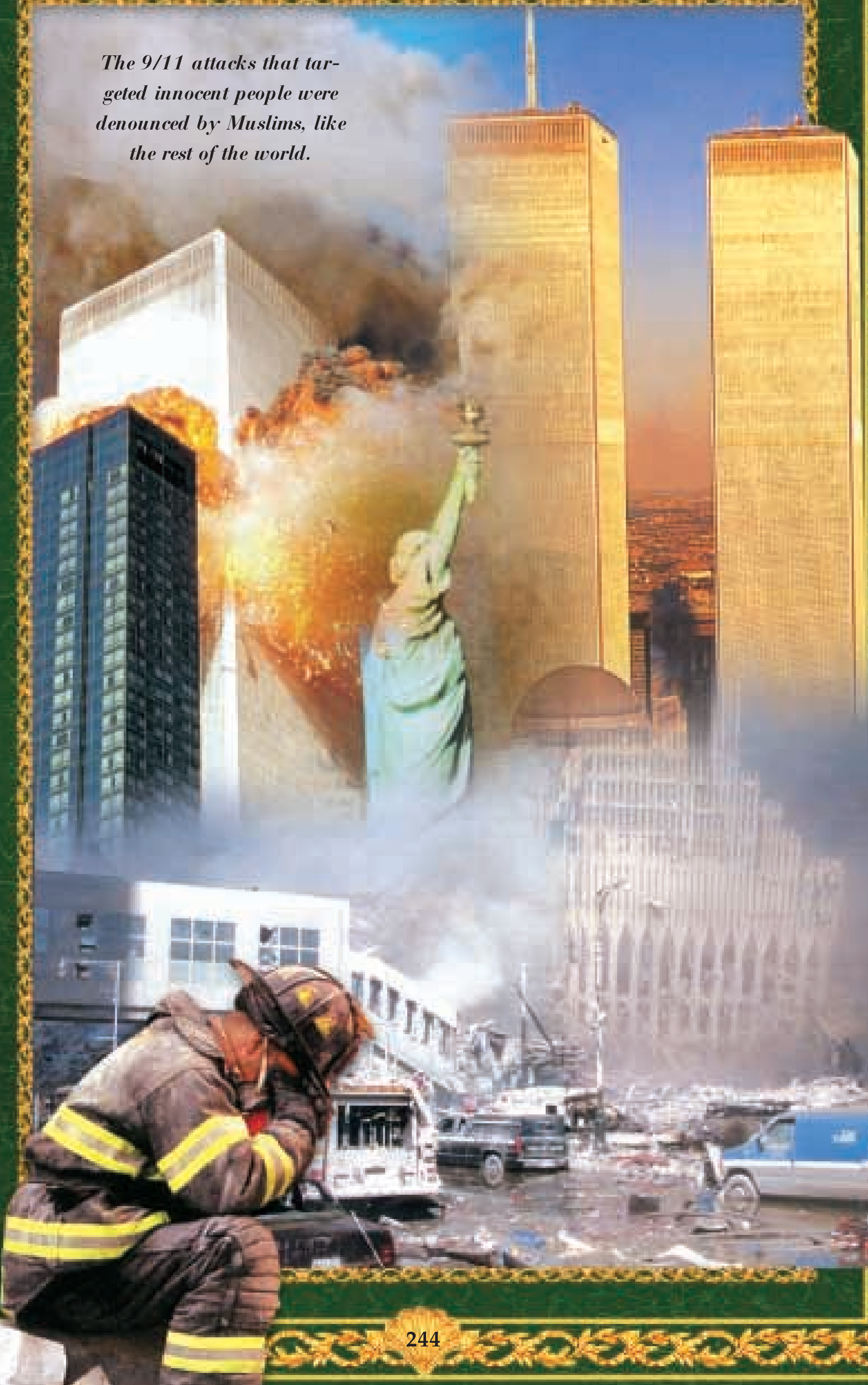



THE U.S.
THE MIDDLE EAST
AND THE TURKISH
ISLAMIC UNION

The 9/11 attacks on the World Trade Center and the Pentagon marked a turning point and the beginning of a new world order. Some experts predicted that this attack would lead to greater conflict and violence, while a majority of voices pointed out that America's response and future policies must be measured and just.

In the aftermath of the attacks, America began a large-scale offensive against terrorism. Most countries and international organizations supported this effort, which, in essence, is a military operation directed against terrorism and all organs that support it. At present, despite some partial successes, this war has not met its objectives or achieved a conclusive victory.

One of the primary reasons for this failure is that the American strategy is based mainly on military operations to the exclusion of any educational or cultural measures. Military measures, such as removing regimes that support terrorism, cannot defeat terrorism, for terrorism is a socio-psychological and ideological problem. Such a military-only strategy creates tragedies in which countless innocent people lose their lives, as well as the radicalism that, in turn, becomes yet another factor feeding terrorism. Only an intellectual war can effectively diffuse the terrorists' propaganda and eradicate terrorism. Military operations should be used only when appropriate.



*The 9/11 attacks that targeted innocent people were denounced by Muslims, like the rest of the world.*

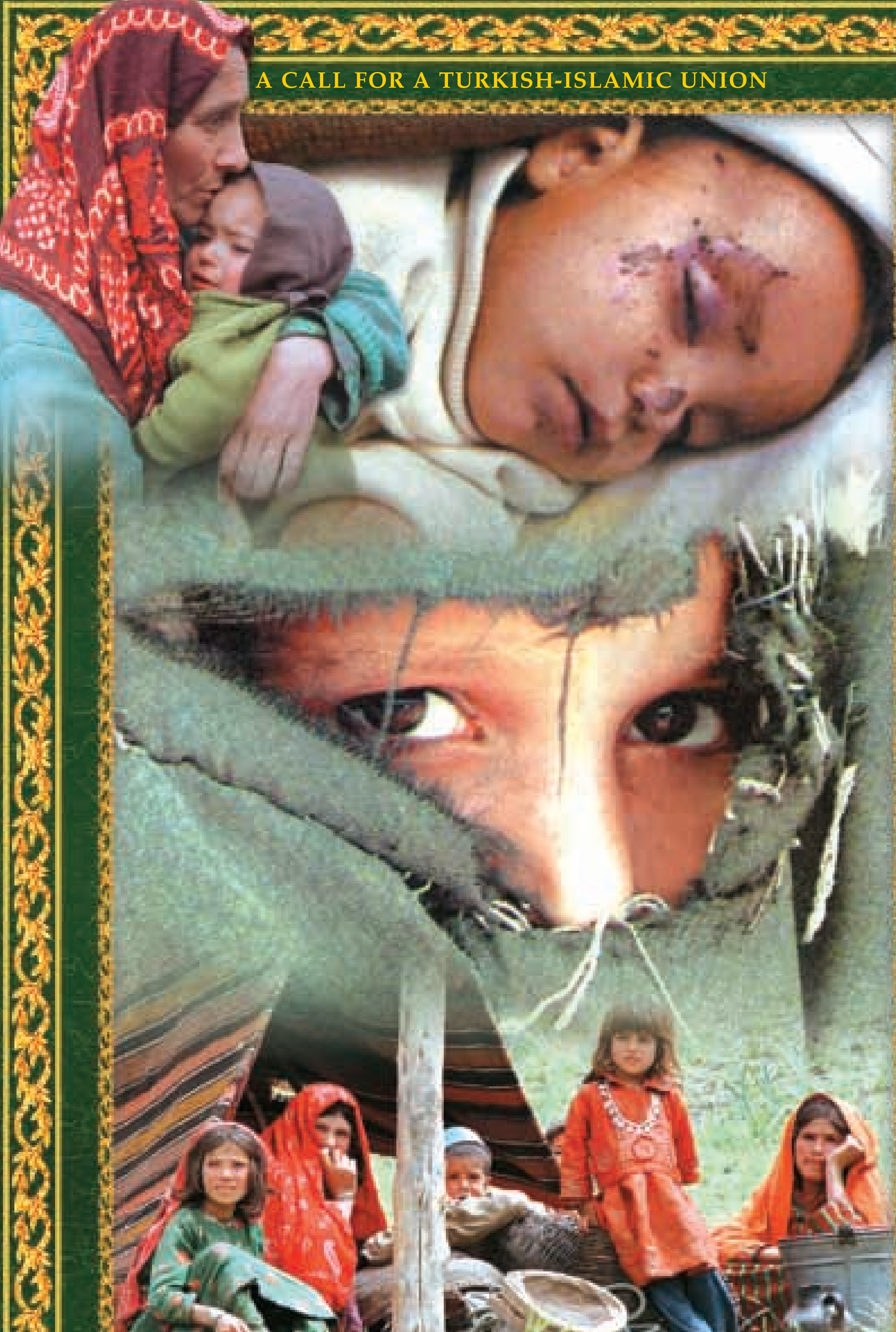


For this reason, the war on terrorism must be conducted within the rules of international law and by the use of peaceful but effective measures. Every activity that ignores the law and human rights, especially when it is causing civilian deaths, will cast a shadow over this war, even if it began as a just cause. It is important for the American leadership to remember such facts when determining its strategy, for it is the ideology of terrorism that must be destroyed. The so-called "Islamic terrorism" thought to be behind 9/11 feeds off radical groups that seek to use Islam as a so-called justification for their quest for violence.

When the ideological structure of or education undergone by these groups are examined, one immediately sees that they possess a Darwinist mindset. There is therefore no significance to the way these groups claim to act supposedly in the name of Islam, because they actually have Darwinist mindsets. What is needed before all else is a powerful intellectual campaign against Darwinism and for people to be taught true religious moral values and the love, affection and compassion that lie at the heart of the Qur'an.

It is mainly the Muslims themselves who should replace these mistaken views with the correct understanding of Islamic principles and prevent those who misunderstand Islam from acting upon their rage. Thus, American policy should support a solution from within the Islamic world. As we have stated all along, forming the Turkish Islamic Union is the only realistic solution.

It is in America's best interest to adopt this approach, not to mention within the best interest of the Islamic world



and the world in general. Those who think otherwise should reconsider, as they might well be dragging the world into a bloodbath. The American leadership also must be careful not to be distracted by such misrepresentations that lead them to identify Islam as a hostile religion and culture. The people behind such distortions are strategists and ideologues who wish to see a bloody war between the West and the Islamic world. They are doing their best to present American anti-terrorism policies as a war on Islam. Some commonsense announcements by the American leadership, which rejects the idea of a war between the West and Islam, have had positive effects; however, they need to be seen by the global community as affecting American policies.



## *How Can America Help Achieve Global Peace?*

In the aftermath of 9/11, the Bush administration announced a new national security and foreign policy strategy. One week after the terrorist attacks, President Bush revealed the framework of this strategy in his speech to the nation. Known as the "Bush Doctrine," it proclaimed, in effect, that America would engage in preemptive strikes in order to defend itself. While such attacks may sometimes be justifiable, in actuality it meant the beginning of a new era. This strategy was hammered out under the prevailing psychology in the immediate aftermath of the attacks, drawing heavily on President Bush's patriotic feelings. Some hawkish circles in the country promptly suggested that this new strategy should target almost all of the Middle East and that the nation must be prepared to stomach a 20-year war in the region. Less provocative circles pointed out such an approach's inherent flaws and asserted that it risked escalating terrorism. Before examining the potential risks, it is necessary to clarify the meaning of "preemptive attack."



*Paul Wolfowitz, the former American Deputy Secretary of Defense, was one of the theoreticians of the "Bush Doctrine" developed after 9/11.*



*American intervention in Bosnia-Herzegovina and Kosova played a major role in restraining Serbian violence.*

America, the world's only superpower, quite naturally should have political interest, as well as a strategy, in different parts of the world. Besides, American military intervention has had some positive results. For instance, in the 1990s, American diplomatic and military intervention targeting Serbia, which first attacked first Bosnia-Herzegovina then Kosovo, played an important role in stopping Serbian aggression. The important question here is whether or not such American policies are compatible with international law, and whether they are just and conciliatory, in compliance with human rights, and fairly protect the rights of each group.



*The twentieth century was full of wars that killed millions of people and caused heavy material losses. In this new century, humanity must seek peaceful solutions to all such problems.*

In international relations, precautionary defensive measures by individual countries are usually received with a degree of compassion. Of course, every country wants to defend its existence and future, and therefore develops strategies for this purpose. However, this defensive approach should not allow unjustifiable intervention into other nations' affairs. The most successful and safest strategy for a country to adopt is one that seeks to preserve peace and happiness. Peaceful strategies lead people to prosperity and security, and every attempt to disrupt the peace and prevailing order is very dangerous.

Within the American leadership, those who advocate preemptive attacks are proposing a very risky strategy that far exceeds any country's legitimate rights of self-defense. According to this flawed mentality, which is trying to prepare the ground for all kinds of attacks, the assertion that "they might become a threat in future" is the perfect excuse. However, turning to military means alone to resolve disputes cannot succeed, as history has shown over and over again.

According to this flawed logic, international relations depend not upon law, but upon power. These people would like to see America show off its power and clearly demonstrate to its opponents that the nation is still going strong. The hawks believe, mistakenly, that America can maintain its superior military might only through war, and that therefore it must always be the one to strike first. However, not all members of the American administration share this dangerous attitude. From time to time, the hawks gain the upper hand in American politics. However, many bureaucrats as well as advisors advocate a measured and peaceful policy.

All countries, especially America, must strive for peace and protect and support it at all cost. Circles that push the ideas that "might is right" or "the use of force will solve the problems in direct proportion to its use" are, in reality, driving their country into a dead-end situation. One aspect of this is the risk of escalating terrorism. Many strategists point out that America has begun to lose its economic as well as political power. American military might may well have its advantages, but the ongoing threat of war, as well as the continuous state of alarm and readiness for war trumpeted by the hawks, will deal a serious blow to its economy.

Furthermore, if this country is always at war somewhere in the world, people will no longer perceive it as the guardian of human rights, democracy, and freedom. As a consequence of its hawkish policies, America will become a nation feared by, instead of respected by, the world community. Even if some military objectives are achieved, America will suffer economically and damage its international image. So, it would only be a very limited success for the country. In reality, the American government also does not want to end up in such a situation, and so it must be cautious and measured when taking the hawks' flawed views into account and do its best to follow rational policies.

Moreover, these circles should consider the example they are setting for other nations and calculate the potential costs of other countries behaving in the same way to protect their interests. It is fairly obvious what kind of disorder and conflict the world would experience were such nuclear-armed countries as Russia, China, India, or Israel to adopt the strategy of preemptive attack. Even just the possibility of such a scenario represents a great threat.

Clearly, America has the right to protect its national interests and defend itself against potential threats. The international community respects this, especially after the 9/11 tragedy. This right, however, can be used to benefit America and the world at large if its use complies with international law. The most important mechanisms for preventing this strategy from descending to the level of a personal war are international law and the broad consensus of the international community reached within its framework. If these mechanisms are ignored, the proponents of this strategy will lead America into a crisis and will represent a threat to world peace.

America must reconsider its strategy in the light of all the above concerns. The way to world peace and stability cannot be aggression and violence, but common sense, fairness, and caution. The primary strategy for its war against terrorism must be to support cultural activities. In order to defeat every ideology that considers violence to be a solution, human relationships a source of personal gain, and aggression legitimate, the conditions that give rise to terrorism must be fought. The widespread acceptance of religious morality, which demands conscience, love, and compassion instead of evil incited by anti-religious ideologies, will provide lasting solutions to terrorism and many other social ills.

Appropriate cultural programs can be implemented by American cooperation with non-governmental organizations, many of which are currently working on such issues. This is an encouraging sign, no doubt, but lasting solutions require state backing and a widening of these efforts' scope.

Besides, the American government must not forget that Christianity's central tenets oppose war and hostility. Allah forbids people to incite disorder or endanger peace and security. If

*The fact that war is not a solution has been expressed many times by American citizens and civil society, such as the American National Council of Churches. Many religious leaders have stated that pious Americans are in favor of peace.*


Church Leaders Against War in Iraq
by repost : Thursday October 10, 2002 at 01:22 AM

Robert Edgar, general secretary of the National Council of Churches and a former ... opposed to the Bush administration's war plans.

September 12, 2002

The Honorable George W. Bush
President of the United States of America
The White House
Washington, D.C. 20500

Dear Mr. President:

We, like all Americans, kneel in prayer and remembrance for the tragedy and violence that obliterated the lives of so many people one year ago. As American religious leaders, we have sought during this year to listen, to learn, and to grow in our faith and compassion both for persons in our congregations and also for those many outside of our churches. We applaud your leadership in bringing peoples of disparate faiths together to worship, to mourn, and to move on boldly with our lives - in a more caring fashion and with appreciation for the precious gifts of God given to all humankind. Today, however, we write out of concern that these same precious gifts may be damaged by actions being contemplated by our nation.

We, leaders of American churches and church-related organizations, are alarmed by recent statements by yourself and others in the Administration about pre-emptive military action against Iraq for the expressed purpose of toppling the regime of Saddam Hussein. Understanding that Mr. Hussein poses a threat to his neighbors and to his own people, we nevertheless believe it is wrong, as well as detrimental to U.S. interests, to take such action.

We oppose on moral grounds the United States taking further military action against Iraq now. The Iraqi people have already suffered enough through more than two decades of war and severe ... sanctions. Military action against the government of Saddam Hussein ... would result in a large number of civilians being killed or wounded, as well ... of multitudes of innocent people.

... to take unilateral military action when there continues to be ...




*United for Peace and Justice is an NGO that uses the Internet to call for peace.*

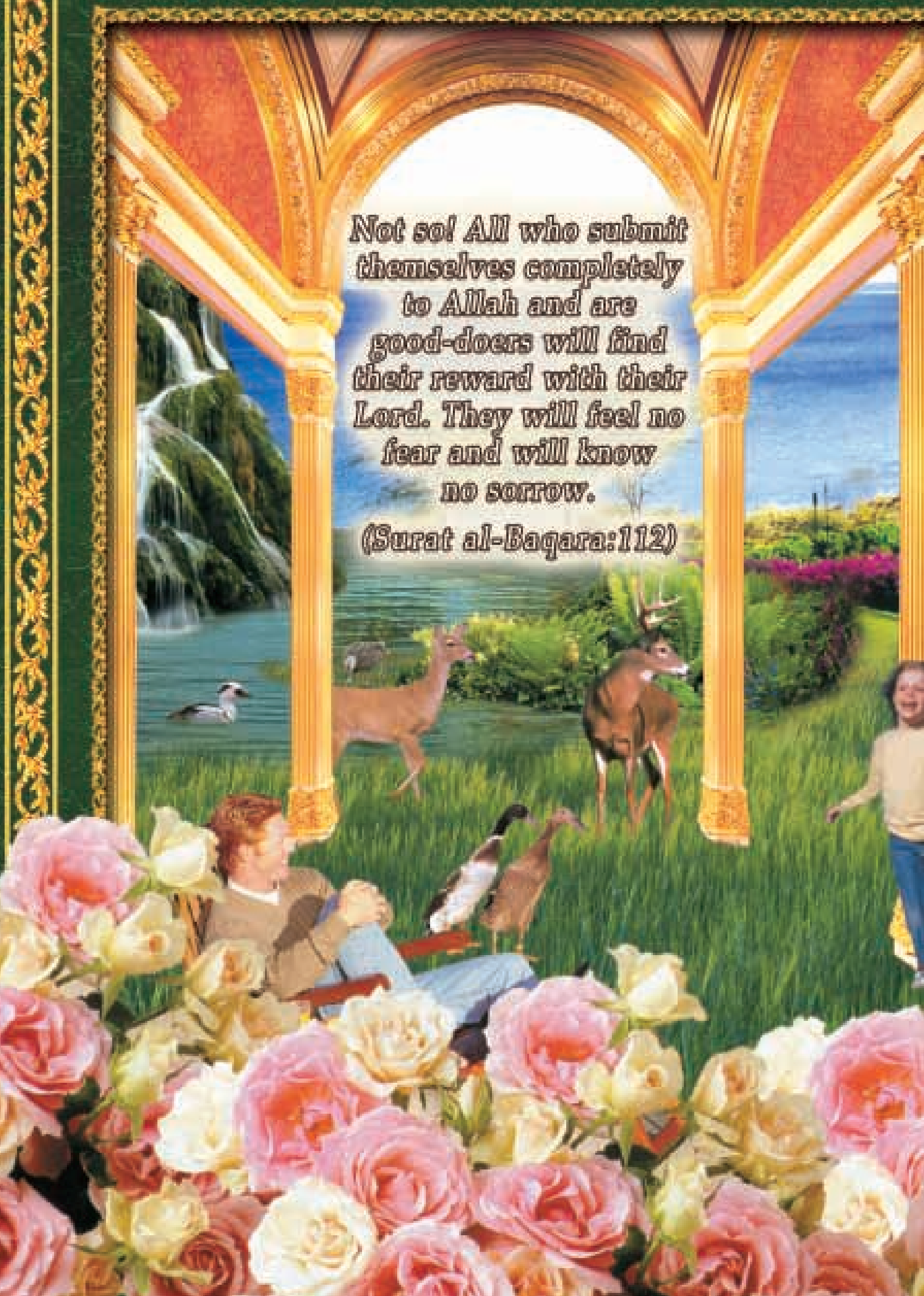



*Veterans against the Iraq war is another NGO that carries out an anti-war campaign.*

America respects religious beliefs, it must become a role model for all people by seeking to bring peace and security, not fear and apprehension. Those members of the Bush administration who often perceive the need to mention their Christian faith must not forget that the Prophet Jesus (peace be upon him) commands them to be ambassadors of peace: **"Blessed are the peacemakers."** (Mathew 5:9).

American religious leaders have called upon the American administration in this regard. In a letter (50 signatories) to President Bush in the days before the American invasion of Iraq, the National Council of Churches (NCC) gives important messages:

> *We write out of concern that those same precious gifts [of Allah] may be damaged by actions being contemplated by our nation.*
>
> *We, leaders of American churches and church-related organizations, are alarmed by recent statements by yourself and others in the Administration about pre-emptive military action against Iraq for the expressed purpose of toppling the regime of Saddam Hussein. Understanding that Mr. Hussein poses a threat to his neighbors and to his own people, we nevertheless believe it is wrong, as well as detrimental to U.S. interests, to take such action.*
>
> *We oppose on moral grounds the United States taking further military action against Iraq now... Military action against the government of Saddam Hussein and its aftermath could result in a large number of civilians being killed or wounded, as well as increasing the suffering of multitudes of innocent people.*
>
> *... As Christian religious leaders responsible for millions of U.S. citizens we expect our government to reflect the morals and values we hold dear—pursuing peace, not war; working with the community of nations, not overthrowing governments by force; respecting international law and treaties while holding in high regard all human life.*[25]


Not so! All who submit themselves completely to Allah and are good-doers will find their reward with their Lord. They will feel no fear and will know no sorrow.
(Surat al-Baqara:112)


Each person faces a particular direction so race each other to the good. Wherever you are, Allah will bring you all together. Truly Allah has power over all things.
(Surat al-Baqara:148)

## *The Devastation Caused by War*

War is an evil that always brings pain and tears to the warring parties and causes terrible losses. Religious morality requires that people resolve their disputes peacefully and in a conciliatory manner. Those who live according to religious morality refrain from such harmful attitudes as hate, revenge, and anger. Instead, they adopt a compassionate and forgiving stance. When people are distanced from religious morality, an environment



conducive to internal and mutual communal conflict develops. Accordingly, the two world wars were evils brought about by irreligious ideologies. The First World War caused devastation from Europe to the Middle East and killed more than 10 million people, while the Second World War, which, like the first, had no valid justification, ended in horrific bloodshed costing 55 million deaths. The survivors witnessed levels of cruelty rarely seen in history, and millions of innocent people perished in concentration camps.

However, these two world wars and the resulting devastation still have not convinced many people just how terrible a disaster war actually is. The Second World War did not end conflict and war; instead, new ones broke out all over the world, killing continued, and the political ambitions of the few killed millions of people, crippled untold thousands, destroyed entire cities, and devastated whole nations. Wars have also caused serious psychological damage to the survivors and damaged the spiritual well-being of an entire generation. Wars produced people who experience anxiety attacks, shake uncontrollably, and suffer from sheer fear just by hearing the word "bomb" or seeing a uniform. Some of them have remained schizophrenics for years because of the terror they have witnessed, and others have failed to readapt to society.

Those who believe that war can solve problems only have faith in military solutions. Those who plan new wars, particularly in the Middle East, must remember previous human tragedies and abandon their dangerous plans. The cost of invading Iraq reveals another dimension to such affairs.

# DARWINISM IS THE ROOT OF TERRORISM

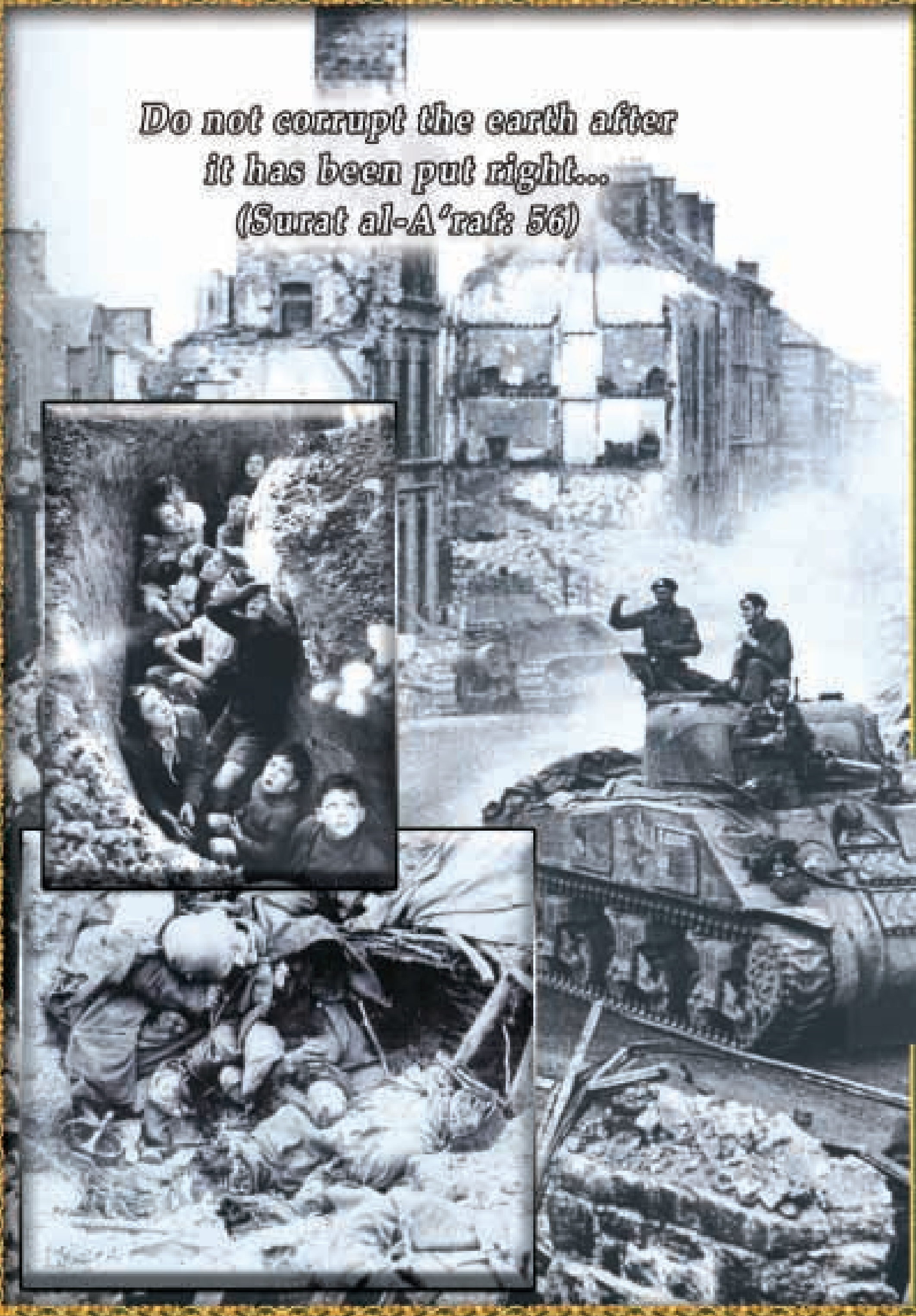
Darwinism's encouragement of conflict, barbarity and war is in fact far more serious in scale than what is superficially touched on above. It is evident that Darwinist philosophy has brought humanity nothing but blood, suffering and tears. People educated in the Darwinist mindset have been brainwashed with ruthless ideas to treat one another as if they were animals and even regard killing one another as perfectly normal. Ideologies that favor violence and inflicted terrible disasters on mankind in the 20th century supported, on the basis of Darwinism, "conflict or war against those who are not of us" and even adopted this as their most important operational technique. Horrifying acts of terror in the present day show how particularly influential the false idea of "man as a fighting animal," which is inculcated by Darwinism in people's subconscious minds,

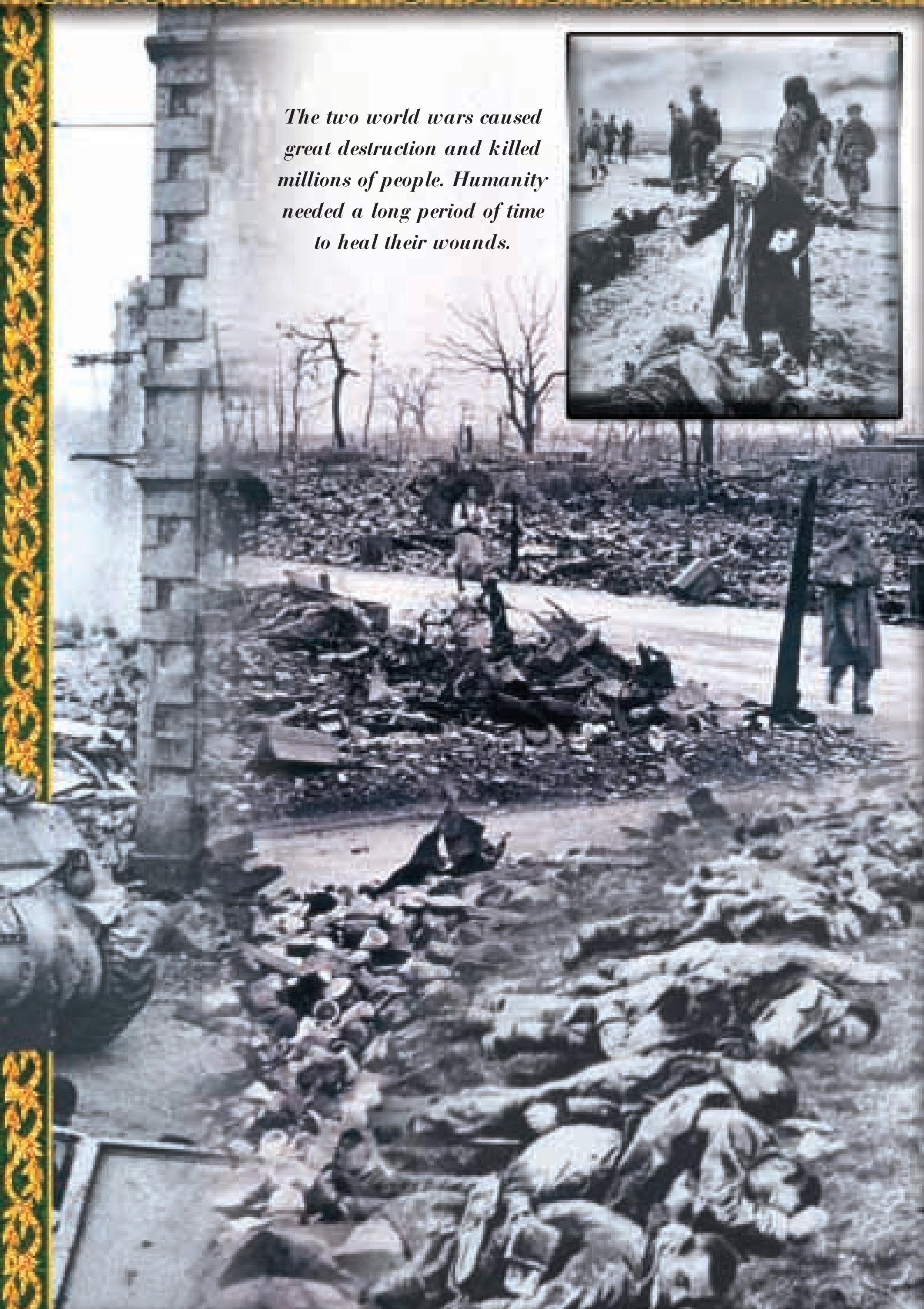


is. What supposedly justifies terror and violence for these people is such dangerous slogans, based on Darwinism, as "only the strong survive," "big fish eat little fish," "war is a virtue" and "man advances by waging war." Actually, once Darwinism is done away with there will be no more philosophies of "conflict."

The three Divine religions that most people in the world believe in, Islam, Christianity and Judaism, all oppose violence. As we shall be seeing in the sections that follow, all three religions wish to bring peace and harmony to the world, and oppose innocent people being killed and suffering cruelty and torture. Conflict and violence violate the morality that Allah has set out for man, and are abnormal and unwanted concepts. However, Darwinism sees and portrays conflict and violence as natural, justified and correct concepts that have to exist. For this reason, the root of the terrorism that plagues our planet is not any of the Divine religions, but in irreligion, and its expression in our times: "Darwinism" and "materialism." Since Darwinism is taught in just about all schools in almost every country in the world, as if it were a scientific fact, it is inevitable that new generations of terrorists will emerge. That is why it is a matter of the greatest urgency for young people taught that their ancestors were animals that came into being by so-called chance, that they have no responsibility toward Allah and that they can only survive by being victorious in war and conflict should be kept away from such dangerous ideas. Young people brought up in the light of such corrupt ideas can become ruthless enough to slaughter innocent children and perpetrate all kinds of actions that violate reason and good conscience. Indeed, the communist, fascist and racist terror groups that have plagued the world in the last century have all been the product of this education system.

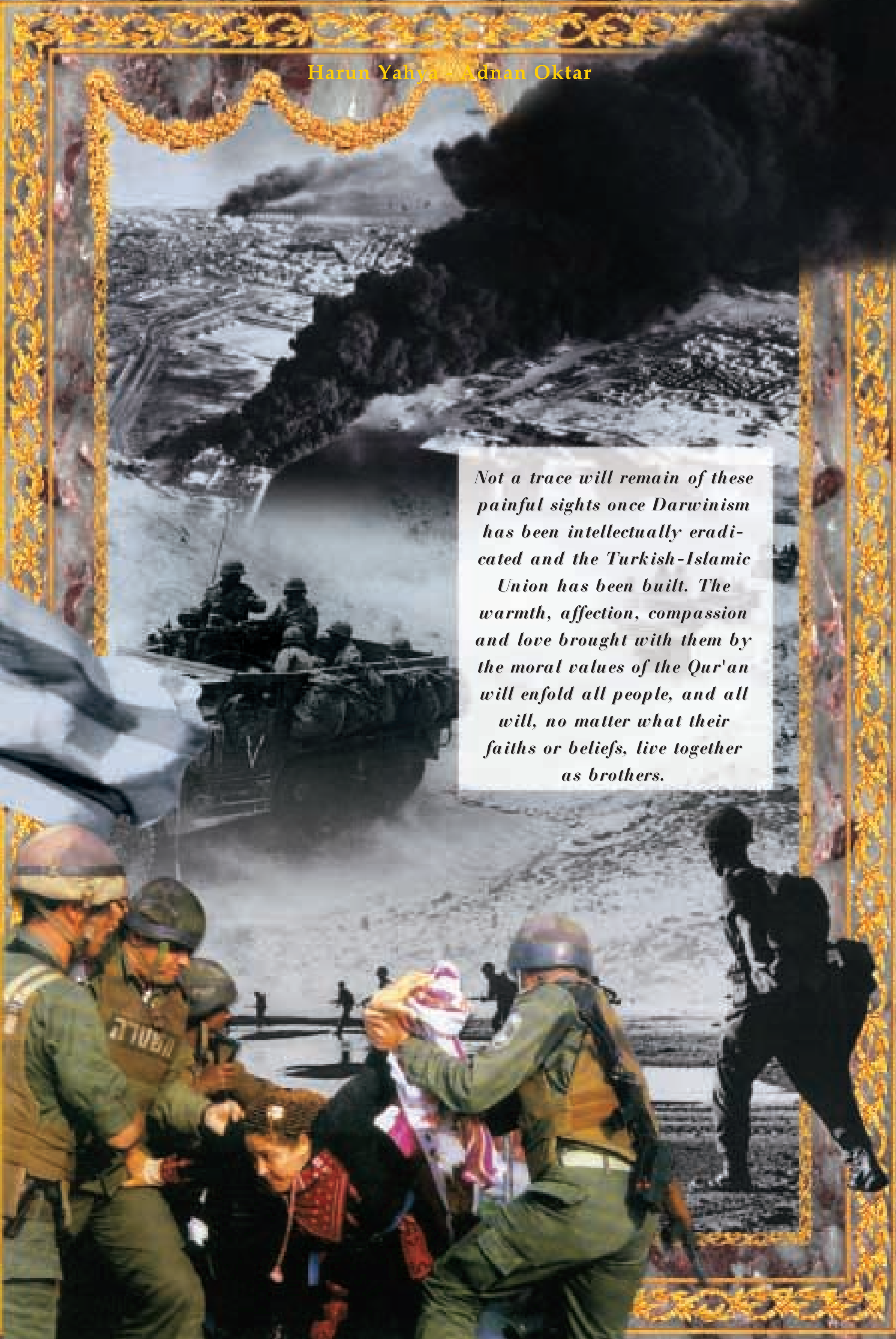
In conclusion, the solution lies in a powerful cultural campaign against Darwinism, the true root of terrorism, and teaching young people fear of Allah and to behave rationally and virtuously. The result will be societies that produce people full of peace, feeling of safety, forgiveness and compassion, as Allah reveals in the Qur'an.


Do not corrupt the earth after
it has been put right...
(Surat al-A'raf: 56)



*The two world wars caused great destruction and killed millions of people. Humanity needed a long period of time to heal their wounds.*





*Not a trace will remain of these painful sights once Darwinism has been intellectually eradicated and the Turkish-Islamic Union has been built. The warmth, affection, compassion and love brought with them by the moral values of the Qur'an will enfold all people, and all will, no matter what their faiths or beliefs, live together as brothers.*

### *Thoughts on the Cost of Invading Iraq*

Many statistical studies conducted in America about the costs of invading Iraq reveal that besides the direct costs, there are serious other implications that need to be considered. For instance, the study by Senator Joseph Biden, chairman of the U.S. Foreign Relations Committee, puts this cost at $100 billion. Biden also stated that another $50 billion would be needed to rebuild Iraq, and that the total cost would be more like $150 billion. At present, it appears that the invasion was successful and that everything has been contained within the estimated limits. However, this will not cause the tragedies experienced during the war to be forgotten and does not justify using these resources for this war instead of the American people's prosperity.

The $100 billion cost is not considered a significant amount by the hawks. However, it is three times the education budget for children aged between 0 and 12, four times the country's foreign relations budget, and able to cover the health costs of all American children without health insurance for 5 years. This is indeed a thought-provoking fact: That this amount of money is spent on an invasion that costs the lives of thousands of people instead of used to increase the living standards of all Americans. However, given that these estimated costs have been calculated based on ideal conditions, many retired military and defense experts say that the costs will spiral, considering the potential risks of the post-invasion period.

Past American wars have shown that the costs of these wars far exceeded the planned amount. For instance, the Secretary of the Treasury in Lincoln's cabinet estimated the cost of the Civil War for the North would be $240 million; in fact, the actual cost was 13 times higher ($3.2 billion). In the 1966 budget, $10 billion



GLOBAL ECONOMICS

The Economic Costs of a War in Iraq

Brookings Institution, March 3, 2003

Warwick J. McKibbin, Nonresident Senior Fellow, Economic Studies

Andrew Stoeckel, Centre for International Economics

A Nation at War

MILITARY ANALYSIS

The Goal Is Baghdad, but at What Cost?

By MICHAEL R. GORDON

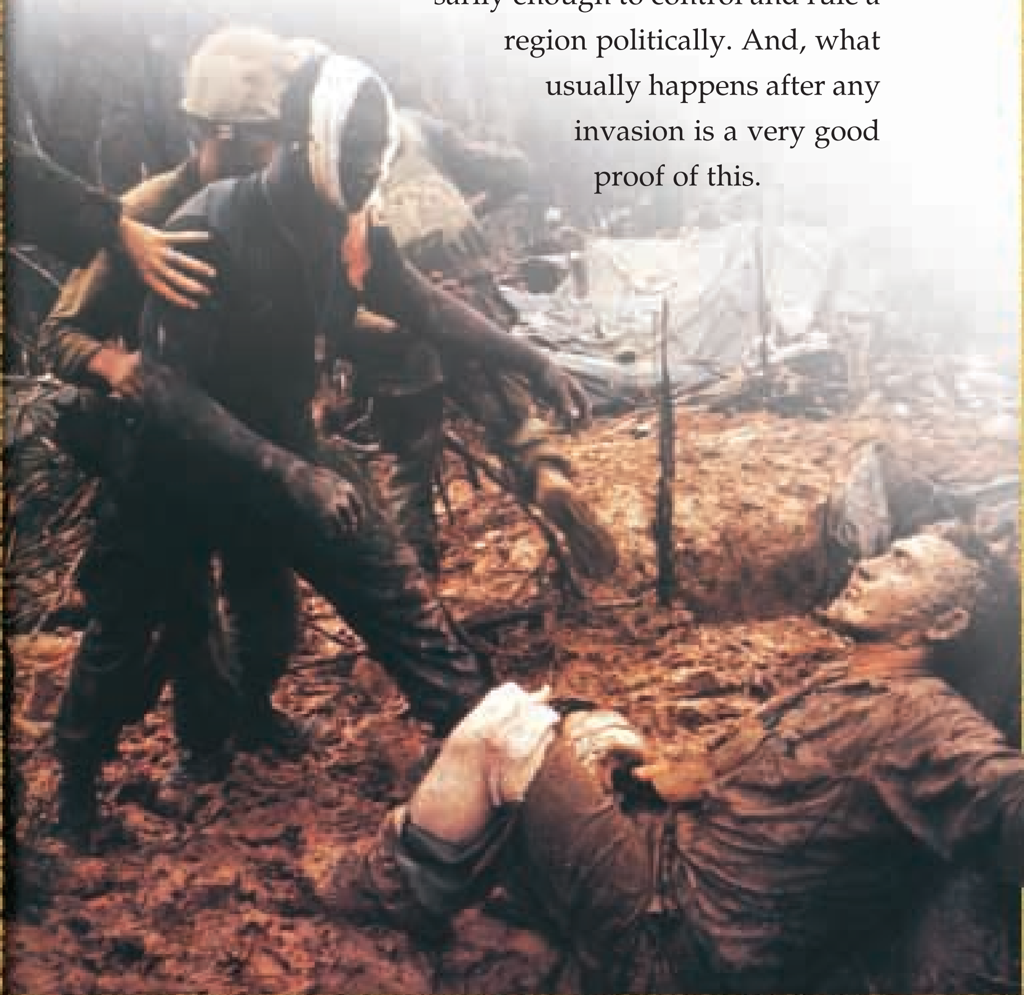
CAMP DOHA, Kuwait, March 24 — The way to Baghdad is through the Republican Guard. The United States Army and the Marine Corps are now moving up supplies and getting their forces into place to take the fight to Saddam Hussein's most loyal units. According to the allied war plan, by the time the onslaught begins in earnest, the Iraqi troops will have been thoroughly pummeled from the air.

There is little doubt that the United States military has the skills, training and weapons to take the capital and dislodge the Hussein government. The questions are how long it will take, and what the cost will be in terms of casualties, both allied and Iraqi.

*The cost of invading Iraq became a major topic of discussion before and after the war.*

was earmarked for the war in Vietnam, which was expected to end in the summer of 1967. But the war continued until 1973, at a direct cost of between $110 and $150 billion.[26] In addition, 47,000 American soldiers died on the frontline, another 11,000 soldiers died in various circumstances, and a total of 303,000 soldiers were injured. More than 1 million Vietnamese civilians lost their lives, 225,000 Vietnamese soldiers were killed in the war, and 570,000 were injured.[27]

These examples reveal that the cost of warfare can spiral out of control when things do not go according to plan. Therefore, all future wars and invasions must be prevented, for the human and financial losses on both sides can increase dramatically. Moreover, a democratic, peaceful, and moderate order cannot be created in the Middle East by means of war, as the American administration is intent on doing. Even if military success is achieved, it is next to impossible to create a lasting peace and order in this way. Winning a war on the battlefield is not necessarily enough to control and rule a region politically. And, what usually happens after any invasion is a very good proof of this.



The Middle East rests on precarious balances. History proves that it is highly unlikely that foreign powers will maintain these balances justly or fairly, or achieve an order that is acceptable to the region's very diverse population. Only a power that shares the region's culture and civilizational ethos can do this. This must be a central authority that unites all Muslim nations, one that reflects and represents their will. This authority is the Turkish Islamic Union, which will not only resolve the problems in the Middle East, but also all problems between the West and the Islamic world. Therefore, the West, especially America, must support the formation of the Turkish Islamic Union, which will unite all Muslim nations under a peace-seeking, compassionate, and constructive umbrella and cooperate with it. In this way,

*The Turkish Islamic Union will be a giant step toward world peace. Thanks to this unity, various problems will be resolved peacefully, justly and quickly.*




Allah calls to the Abode of Peace and He guides whom He wills to a straight path.
(Surah Yunus: 25)

America will find a reliable political union with which to maintain dialogue and cooperation, a union stretching from Morocco to Indonesia.

Many American strategists and thinkers have pointed out this fact, and William Nordhaus, a renowned economist and professor at Yale University, states in the "conclusions and suggestions" section of his report, titled: "The Economic Consequences of a War with Iraq," the following:

> ***From a political point of view, unilateral actions, particularly those taken without support from the Islamic world, risk inflaming moderates, emboldening radicals ... in those countries.***[28]



## AMERICAN CASUALTIES FROM MAJOR WARS

| Conflict | Population [millions] | Military Personnel [thousands] | Ratio [%of Population] | Fatalities | Ratio [% of Population] |
|---|---|---|---|---|---|
| Revolutionary War | 3.5 | 200 | 5.7% | 4,435 | 0.127% |
| War of 1812 | 7.6 | 286 | 3.8% | 2,260 | 0.030% |
| Mexican War | 21.1 | 79 | 0.4% | 1,733 | 0.008% |
| Civil War | | | | | |
| Union | 26.2 | 2,803 | 10.7% | 110,070 | 0.420% |
| Confederate | 8.1 | 1,064 | 13.1% | 74,524 | 0.920% |
| Combined | 34.3 | 3,868 | 11.1% | 184,594 | 0.538% |
| Spanish-American War | 74.6 | 307 | 0.4% | 385 | 0.001% |
| World War I | 102.8 | 4,744 | 4.6% | 53,513 | 0.052% |
| World War II | 133.5 | 16,354 | 12.2% | 292,131 | 0.219% |
| Korean War | 151.7 | 5,764 | 3.8% | 33,651 | 0.022% |
| Vietnam War | 204.9 | 8,744 | 4.3% | 47,369 | 0.023% |
| First Persian Gulf War | 260.0 | 2,750 | 1.1% | 148 | 0.000% |

## AMERICAN COSTS OF MAJOR WARS

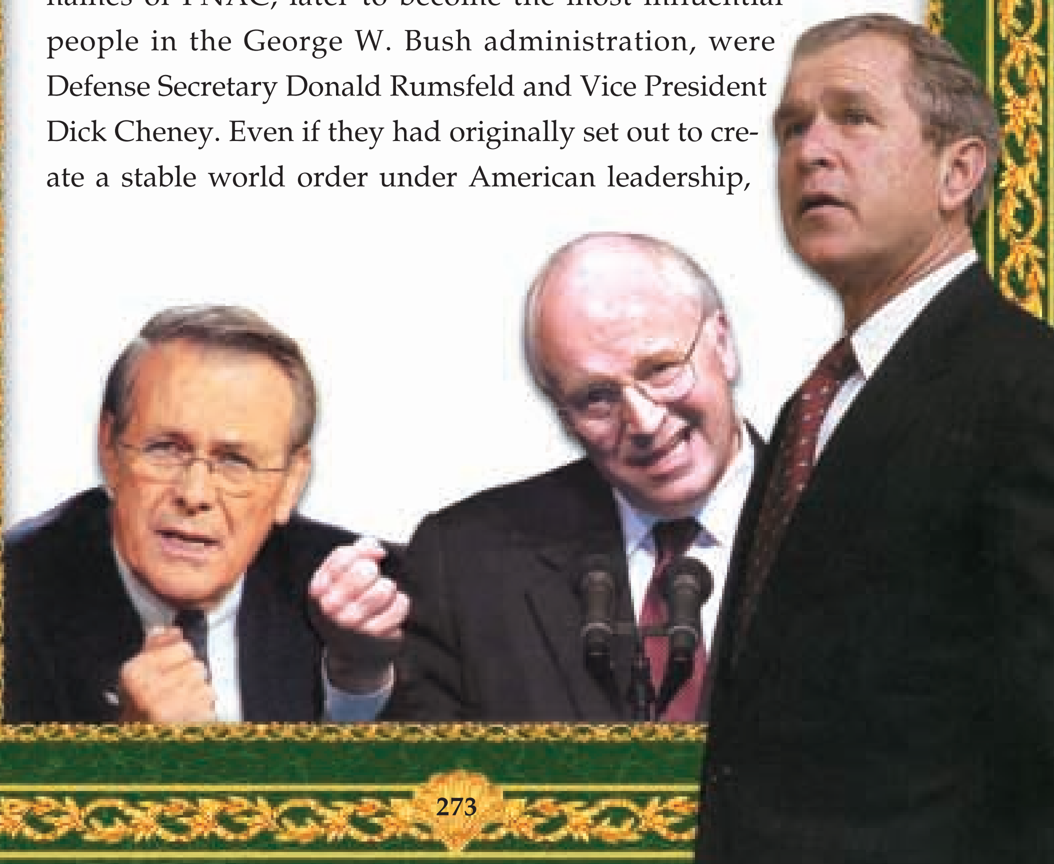
| Conflict | Total Direct Costs of Wars (billions) [Current $] | Total Direct Costs of Wars (billions) [2002 $] | Per capita cost [2002 $] | Cost [% of annual GDP] |
|---|---|---|---|---|
| Revolutionary Wars (1775-1783) | 0.1 | 2.2 | 447 | 63 |
| War of 1812 (1812-1815) | 0.09 | 1.1 | 120 | 13 |
| Mexican War (1846-1848) | 0.07 | 1.6 | 68 | 3 |
| Civil War (1861-1865) | | | | |
| Union | 3.2 | 38.1 | 1,357 | 84 |
| Confederate | 2.0 | 23.8 | 2,749 | 169 |
| Combined | 5.2 | 62.0 | 1,686 | 104 |
| Spanish-American War (1898) | 0.4 | 9.6 | 110 | 3 |
| World War I (1917-1918) | 16.8 | 190.6 | 2,489 | 24 |
| World War II (1941-1945) | 285.4 | 2,896.3 | 20,388 | 130 |
| Korea (1950-1953) | 54.0 | 335.9 | 2,266 | 15 |
| Vietnam (1964-1972) | 111.0 | 494.3 | 2,204 | 12 |
| First Gulf War (1990-1991) | 61.0 | 76.1 | 306 | 1 |

*The tables above reveal the losses inflicted on America by the great wars in which she participated.*

## *Who Is Behind the Invasion?*

It is an interesting question to ask why America invaded Iraq despite the clearly visible damage and negative impact that such an act would engender. Many strategists think that this invasion had been planned well before 9/11, and suspicions concerning the American administration's claim that Iraq had, and possibly intended to use, weapons of mass destruction began to be heard.

This military action is part of America's new Middle East strategy. Those who developed this strategy had decided already in 1997 that America had to hit Saddam and remove him from power. The first signs of this emerged in 1997, when a group of strategists in Washington, under the influence of the Israeli lobby, formed the Project for the New American Century (PNAC) think-tank to advocate for occupying Iraq. The foremost names of PNAC, later to become the most influential people in the George W. Bush administration, were Defense Secretary Donald Rumsfeld and Vice President Dick Cheney. Even if they had originally set out to create a stable world order under American leadership,



they acquired the belief, assisted by the Israeli lobby, that a war in the Middle East was necessary. Had they made a comprehensive evaluation, they soon would have realized that such a belief was mistaken. If the purpose was to create stability, it is obvious that war never brings about stability and order. To the contrary, it destroys the existing order and brings about nothing but loss. It is a historic fact that stability can be achieved only by preserving peace.

An article titled "Invading Iraq Not A New Idea For Bush Clique: 4 Years Before 9/11, Plan Was Set," published in the *Philadelphia Daily News* under the name William Bunch, stated the following:

> ***But in reality, Rumsfeld, Vice President Dick Cheney, and a small band of conservative ideologues had begun making the case for an American invasion of Iraq as early as 1997—nearly four years before the Sept. 11 attacks and three years before President Bush took office.***
>
> ***An obscure, ominous-sounding right-wing policy group called Project for the New American Century, or PNAC—affiliated with Cheney, Rumsfeld, Rumsfeld's top deputy Paul Wolfowitz and Bush's brother Jeb—even urged then-President Clinton to invade Iraq back in January 1998.***
>
> ***"We urge you to ... enunciate a new strategy that would secure the interests of the U.S. and our friends and allies around the world," stated the letter to Clinton, signed by Rumsfeld, Wolfowitz, and others. "That strategy should aim, above all, at the removal of Saddam Hussein's regime from power.***[29]

But what was the reason for PNAC's members to be so persistent about bringing down Saddam? The same article continues:



*Although oil seems to be the real reason for the war against Iraq, researchers say that very different reasons lie behind the scenes.*

*While oil is a backdrop to PNAC's policy pronouncements on Iraq, it doesn't seem to be the driving force. [Ian] Lustick, [a University of Pennsylvania political science professor and Middle East expert], while a critic of the Bush policy, says oil is viewed by the war's proponents primarily as a way to pay for the costly military operation.*

*"I'm from Texas, and every oil man that I know is against military action in Iraq," said PNAC's Schmitt. "The oil market doesn't need disruption."*

*Lustick believes that a more powerful hidden motivator [for war] may be Israel. He said Bush administration hawks believe that a show of force in Iraq would somehow convince Palestinians to accept a peace plan on terms favorable to Israel.*[30]


The American Conservative

WHOSE WAR?

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Whose War?

A neoconservative clique seeks to ensnare our country in a series of wars that are not in America's interest.

By Patrick J. Buchanan

Editorial/Op-Ed

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Is It Good for the Jews?

By BILL KELLER

Jewish Guilt

Jews and War

Kristol & Kaplan: Indispensable

*The relation of the pro-war group to Israel caused serious arguments in America. Patrick Buchanan's article, "Whose War?" deals with information that appeared in the media about this subject. "Is It Good for Jews?" an article that appeared in the New York Times, discusses the benefits Israel will get from the invasion of Iraq. The two articles in the National Review called attention to the error of presenting all Jews as being pro-war.*

In short, the real architects behind the invasion are Israel and its American allies. At this stage, it once again becomes apparent that America's Middle East policy is heavily influenced by Israel. Some radical zionists acting in Israel's interest exercise great influence over America's decision-making mechanisms and convince Washington to act according to Israel's Middle East strategy. Moreover, they do so while claiming that American and Israeli interests are identical, despite the fact that American interests in the Middle East are not compatible with supporting radical zionists in Israel. Just by doing so, the US manages to affront the entire Arab world. Its interests would be better served by persuading Israel to moderate its policies and make peace with the Arabs, with itself serving as a just mediator.

This same Israeli influence can be seen in the planning stage of the invasion. The Israeli lobby misdirected the strategists who would come to hold influential positions in the Bush administration so that they would see the "need" to invade Iraq. However, this has caused new tensions in the region and gradually opened the way for a military action that caused the death of many innocent Iraqi civilians.

Irrespective of how much these strategists talk about American interests, in reality they are defending Israel's interests, because it is not in America's interest to fight with the entire Middle East and to offend and alienate its people. America does not have an anti-Islamic ideology and strategy, as some circles claim. As we stated before, America was one of the greatest allies of the Balkan (e.g., Bosnian, Kosovan, and Macedonian) Muslims who were exposed, during the 1990s, to Serbian atrocities. The only American "frontline" that negatively affects the Muslim masses is in the Middle East, due to certain officials who, under

the influence of the incredibly powerful Israeli lobby, take a pro-Israeli stand in foreign policy. Once these officials are freed from such manipulation and thus enabled to assess the Middle East without bias, fairer policies will be developed.

This is the reason behind the American strategy of rearranging the Middle East, which the American administration enacted after 9/11. Israeli radicals, playing upon Israel's long-standing fear of annihilation, have long sought to rearrange the Middle East to make it a more controllable and safer region for Israel. With this goal in mind, they have exerted their influence over America and manipulated its Middle East policy for decades.

In reality, it is not in Israel's interest to be in conflict with the Islamic world either. Jews, Christians, and Muslims have the right to worship as they wish in these lands, but the policies of atheistic zionists influential in Israel oppress Muslims and worries Christians and Jews. It would be far better for the Israelis, as well as for all Middle Easterners, if Israel withdrew from the Occupied Territories and made true peace instead of being in a constant state of war with the entire Middle East. Therefore it is necessary, also for the safety of the 4.5 million Jewish citizens, to intellectually fight the atheistic zionist philosophy that seeks to perpetrate war in the Middle East as well as to incite a clash of civilizations.

Atheistic zionism, a racist, chauvinistic, and oppressive ideology, aims to force non-Jewish residents from Palestine or even to kill them. It also intensely oppresses devout Jewish people. However, the ongoing lack of knowledge and misinformation combine to prevent both Jews and Christians from realizing the



*Palestine must be a land where Jews, Christians and Muslims can live together in peace. It is possible to re-establish the security that once prevailed in Palestine under Muslim rule.*

truth about atheistic zionism. It is the responsibility of every person working for world peace to show radical views' danger to humanity at large. Genuinely religious Jews, along with conscientious Christians and Muslims, must unite to invite everyone to the righteous path. When people come to realize the truth about the fascist, social Darwinist, and oppressive ideology known as atheistic and radical zionism, this large obstacle to world peace will be removed, and people who now advocate violence will become defenders of peace.

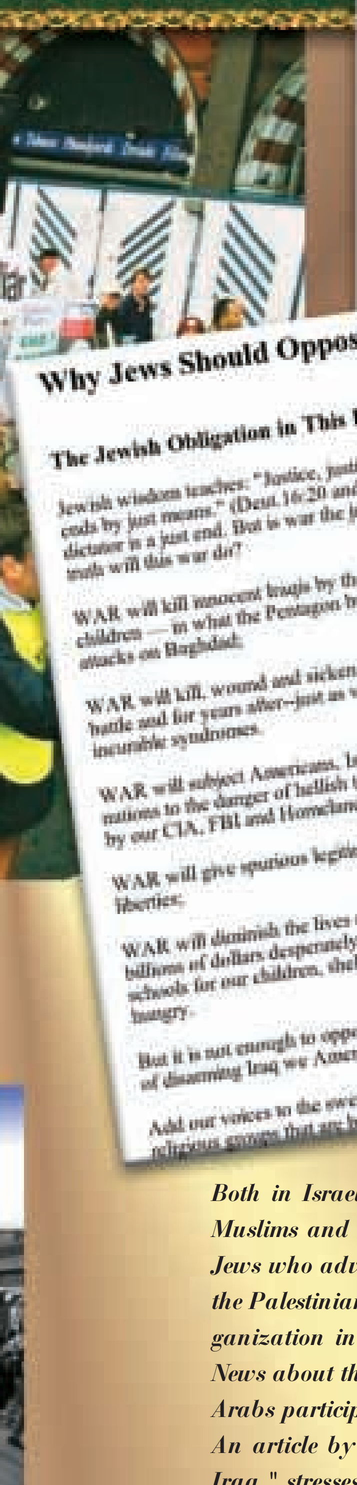
## AN INTERVIEW WITH MR. ADNAN OKTAR BY TASCA (TURKISH ARAB ASSOCIATION FOR SCIENCE, CULTURE AND THE ARTS), NOVEMBER 21st, 2008

ADNAN OKTAR: The Turkish-Islamic Union is an international one. But let us refer to it as "among brothers," a work among brothers. Of course we are trying to contact all the Turkic states. We are trying to reach all Islamic countries, but **Christians and Jews are also entrusted to us by Allah.** I feel a great affection for them, and a powerful love and urge to protect them. **That is why I particularly want to see Armenia in the Turkish-Islamic Union. I particularly want Israel to be in it. I want them to see the love, concern, interest, support and help they will be given, how free they will be, and the friendly and loving manner they will be treated.** Look at how the Jews have been devoted to the Prophet Moses (pbuh) for thousands of years. That is an excellent thing. Christians



have been loyal to the Prophet Jesus (pbuh) for 2000 years. And that is excellent, too. But they are unaware. We are living in times resembling the period between the Prophet Jesus (pbuh) and the Prophet Muhammad (may Allah bless him and grant him peace). They may not have realized. They may not have understood the Qur'an. There are people who are inciting them against the Qur'an. But the more they have learned the more they have begun to realize. They have begun realizing the invalidity of belief in the Trinity, for example. The Jews, for instance, have better begun realizing the importance of belief in the Hereafter. It was in the Torah, but they took it out. But belief in the Hereafter can still be seen in the Torah. They have begun strengthening it under the influence of the Qur'an. The more these people are told about Islam and the Qur'an, at least they correct their polytheistic and false beliefs. That is a great success, a blessing and a beauty. In one verse Almighty Allah tells us to unite under a common word, the oneness of Allah. We are calling on people to do that, and they are our brothers. Theirs are old forms of Islam. They have been corrupted, but they are still old forms of Islam, and they are the People of the Book. **For that reason, they are just as deserving of love, respect and protection as Muslims. They will therefore enjoy peace and security.**


MWS
Muslim Women's Society
END THE OCCUPATION OF IRAQ
TIKKUN .org
TIKKUN Teach-In to Congress
TIKKUN MAGAZINE & THE TIKKUN COMMUNITY
Home
Tikkun Magazine
The Tikkun Community
Renewal
Beyt Tikkun
Tikkun Campus Network
New Bottom Line
Social Responsibility Amendment
About Us
Today's Solutions
Pre-emptive Democracy for Iraq
an alternative to war
The Olympian
Millions of People, One Voice Against War
Olympia joins hundreds of cities in demonstrations
Anti-war demonstrators march past the Washington Center for the Performing Arts in downtown Olympia on their way to a rally at the Capitol Campus.



## 3,000 Jews, Arabs demonstrate in Tel Aviv against Iraq war

Alternative Information Center, *Press Release*, 16 February 2003

On Saturday February 15th, over 3,000 Jews and Arabs demonstrated against the war on Iraq in Tel Aviv Museum's square. The demonstration was held in partnership with a Palestinian demonstration held in the center of Ramallah and simultaneously with over 600 demonstrations worldwide.

A joint Palestinian Israeli petition was read at the demonstration ... "No to the ...



... We are determined that security and freedom ... Middle East will not be achieved by war.

... by representatives of the Israeli organisations ... the demonstration as well as by Haider Abdul ... from Gaza, who spoke by way of telephone from ...

... Gush Shalom, Israel Committee Against ... Black Laundry, Mada, Taayush-Arab ... Information Center, Coalition of Women for ... Noga-Feminist Journal, Nalad, Women in ... the Mother. Buses of demonstrators came ...

## Why Jews Should Oppose War on Iraq

### The Jewish Obligation in This Hour

Jewish wisdom teaches: "Justice, justice shall you pursue. Seek just ends by just means." (Deut. 16:20 and Rashi) Disarming a dangerous dictator is a just end. But is war the just means to that end? What in truth will this war do?

WAR will kill innocent Iraqis by the thousands — many of them children — in what the Pentagon brags will be "Shock & Awe" attacks on Baghdad.

WAR will kill, wound and sicken countless American soldiers, in battle and for years after--just as veterans of the Gulf War still suffer incurable syndromes.

WAR will subject Americans, Israelis and civilians of many other nations to the danger of hellish terrorist reprisals, as is freely admitted by our CIA, FBI and Homeland Security Office;

WAR will give spurious legitimacy to further attacks on our civil liberties;

WAR will diminish the lives of all Americans, diverting hundreds of billions of dollars desperately needed for health care for our seniors, schools for our children, shelter for our homeless and food for our hungry.

But it is not enough to oppose this war passively. To reach the just end of disarming Iraq we American Jews must:

Add our voices to the swelling chorus of nations, world leaders, and religious groups that are beseeching America — even now to stop ...

*Both in Israel and America, many Jews advocate peaceful coexistence with Muslims and that both sides make sacrifices in order to establish this peace. Jews who advocate peace severely criticize the Israeli policy of violence against the Palestinians as well as the Iraqi war. In its website, Tikkun, a Jewish organization in America, reveals the blunders of pre-emptive military action. News about the anti-war demonstrations in Tel-Aviv in which both Jews and Arabs participated (above left).*

*An article by Rabbi Arthur Waskow, "Why Jews Should Oppose War on Iraq," stresses that Judaism is against all kinds of violence and belligerence.*

The Turkish-Islamic Union will be the salvation, not just of Palestine, which has suffered terribly for more than half a century, but also of Israel. Israel has effectively imprisoned itself behind giant walls, but will escape the predicament into which it has fallen by way of the justice, peacefulness and loving nature of the Turkish-Islamic Union, and peace and security will come to the whole region. These lands played host to friendship and brotherhood for 400 years under Ottoman rule. Jews, Christians and Muslims lived together in brotherhood, worshiped as they pleased, settled where they wished, engaged in trade freely and lived in complete security. The only means whereby this beauty of the past can be brought back to life, in an even better form, is with the foundation of the Turkish-Islamic Union.

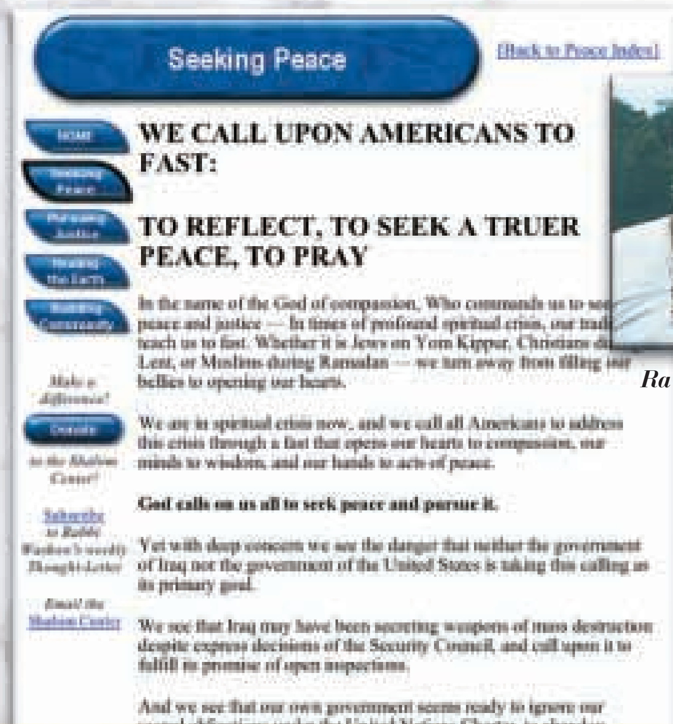
## Jewish Religious Leaders Call for a Fast for Peace

Ever since the beginning of the Iraqi crisis, religious leaders from all over the world have made genuine efforts for peace. One such effort was made by Rabbi Waskow, a leader of the peace organization Shalom, which calls upon people to fast for peace. Many religious leaders of various denominations joined in and once more demonstrated that Judaism, Christianity, and Islam are all anti-war:

> *We call upon Americans to fast:*
>
> *To reflect, to seek a truer peace, to pray*
>
> *In the name of the God of compassion, Who commands us to seek peace and justice...*
>
> *God calls on us all to seek peace and pursue it.*
>
> *Yet with deep concern we see the danger that neither the government of Iraq nor the government of the United States is taking this calling as its primary goal...*




*This advertisement, prepared by the Shalom group, explains why sincerely religious Jews have to oppose war.*
*Below is the text of the call, "Fast for Peace."*



Seeking Peace

[Back to Peace Index]

**WE CALL UPON AMERICANS TO FAST:**

**TO REFLECT, TO SEEK A TRUER PEACE, TO PRAY**

In the name of the God of compassion, Who commands us to se
peace and justice — In times of profound spiritual crisis, our trad
teach us to fast. Whether it is Jews on Yom Kippur, Christians d
Lent, or Muslims during Ramadan — we turn away from filling our bellies to opening our hearts.

We are in spiritual crisis now, and we call all Americans to address this crisis through a fast that opens our hearts to compassion, our minds to wisdom, and our hands to acts of peace.

**God calls on us all to seek peace and pursue it.**

Yet with deep concern we see the danger that neither the government of Iraq nor the government of the United States is taking this calling as its primary goal.

We see that Iraq may have been secreting weapons of mass destruction despite express decisions of the Security Council, and call upon it to fulfill its promise of open inspections.

And we see that our own government seems ready to ignore our

Make a difference!

Donate to the Shalom Center!

Subscribe to Rabbi Waskow's weekly Thought-Letter

Email the Shalom Center



*Rabbi Waskow*

*God calls us to love our neighbors as ourselves, to love the stranger and the foreigner, to do nothing to others that would be hateful to ourselves...*

*God calls us to feed the hungry, house the homeless, clothe the naked, heal the earth, free the mind and spirit...*

*God calls us to reflect—to think, to feel, and to pray before we act.*

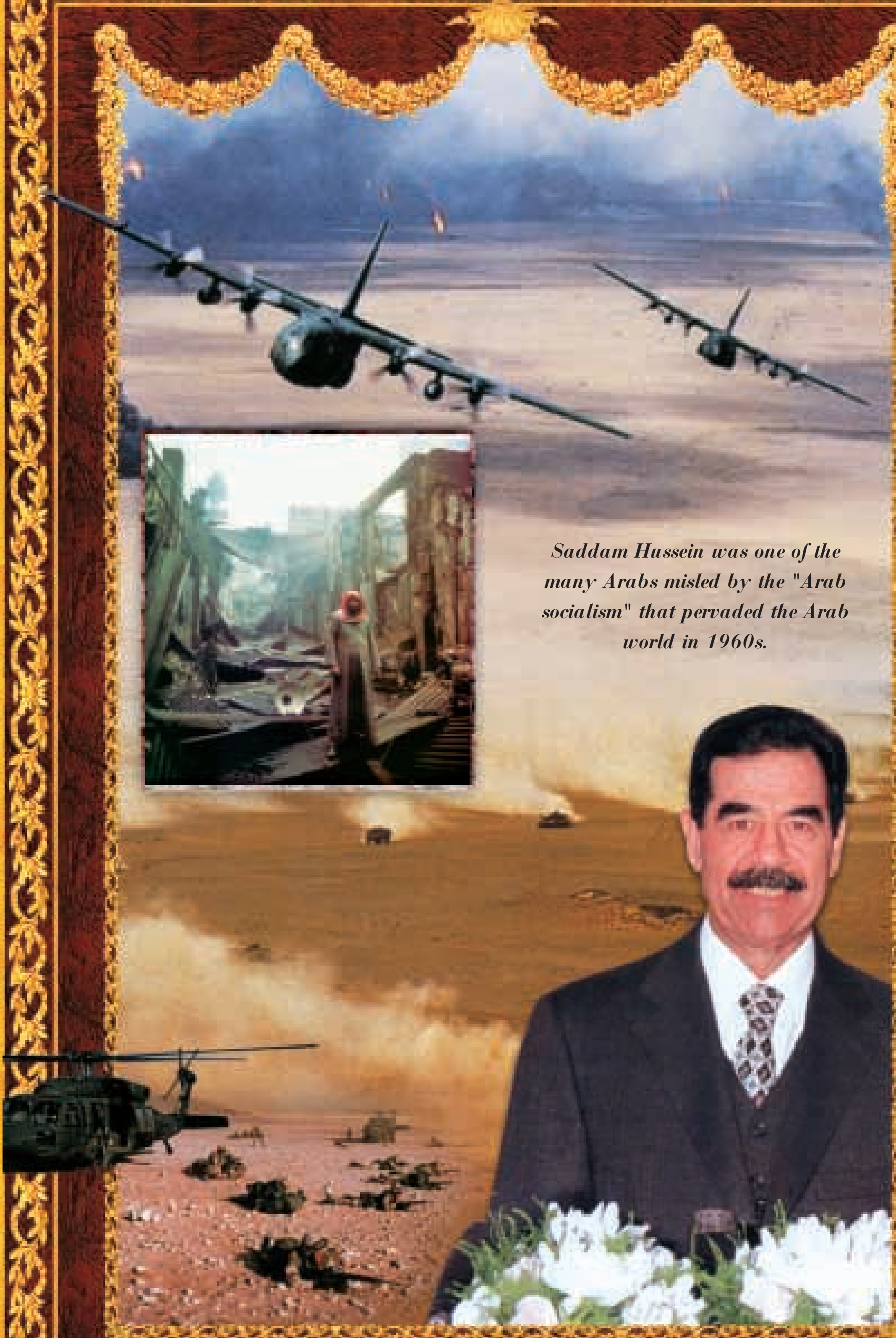
*Yet we see that with no evidence of any imminent and urgent danger, our government is rushing into a war that threatens to bring death to many families—"our own" as well as those who live in another country. A war that may engulf in rage and destruction an entire region of the world, one that all our traditions hold especially dear...*

*At this moment of great danger, we turn toward God...*[31]

## Saddam Hussein's Darwinian Ideology

From the first day of the Iraqi invasion, the stated main goal was to remove Saddam's regime. Such a strategy, irrespective of the offered justifications, cannot be implemented successfully by military means. The lives lost during the invasion prove that this choice was wrong and that it should have never been made. However, it is also clear that Saddam was a dictator who was damaging to the region and whose regime needed to be removed.

Saddam Hussein was just one of many people who, in the 1960s, were led astray by Arab socialism, which was sweeping through the Arab world at that time. Arab socialism fused extreme fascism with a fanatic third world leftist agenda supported by the Soviets. Stalinism, the Soviet version of commu-



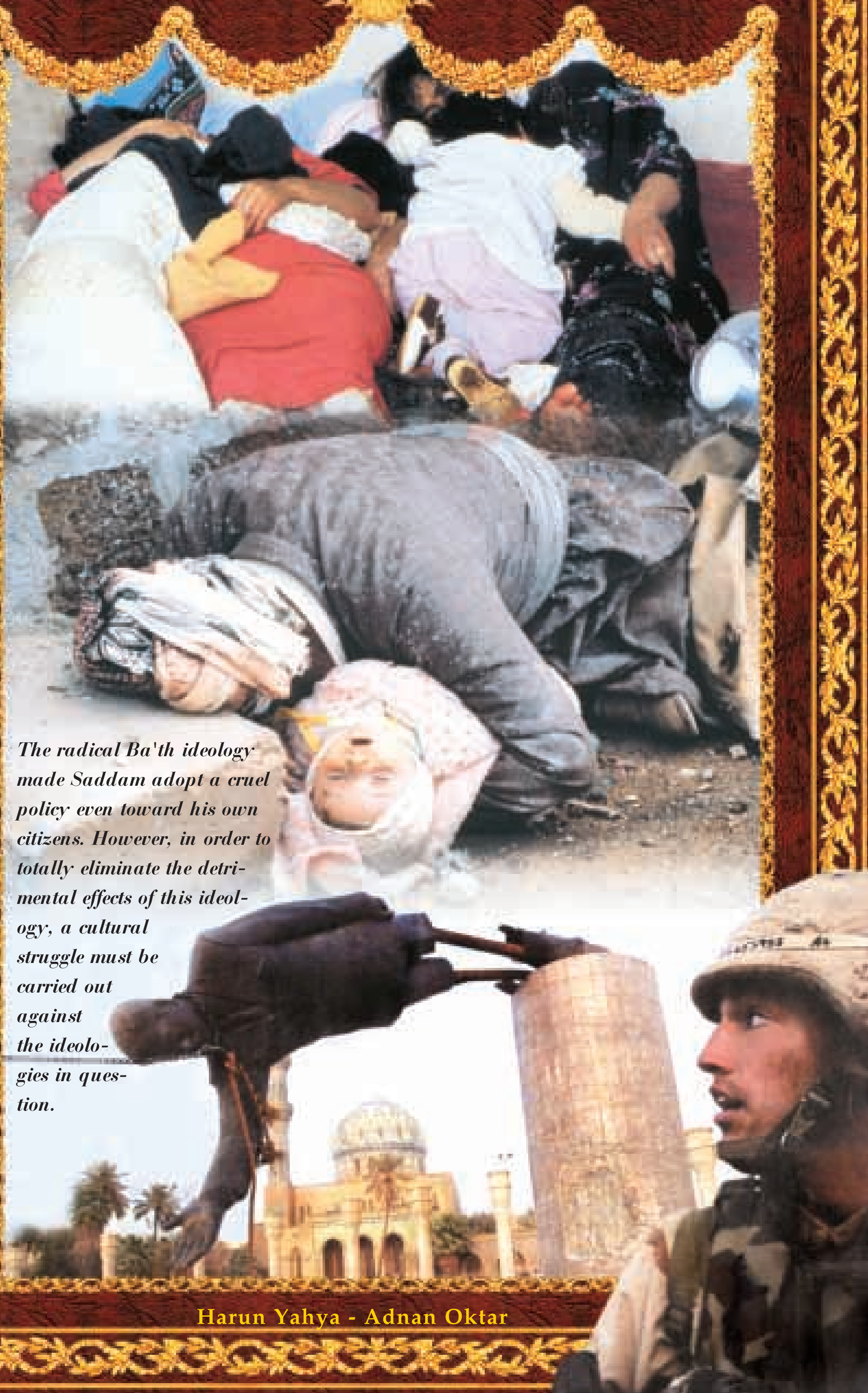
*Saddam Hussein was one of the many Arabs misled by the "Arab socialism" that pervaded the Arab world in 1960s.*

nism, stamped its mark upon the worldview of Arab socialists, who developed aggressive, oppressive, and provocative policies. Saddam was a leading Ba'th Party militant, the embodiment of this erroneous ideology in Iraq. In his youth, he organized and carried out attacks on political organizations and individuals opposed to the Ba'th movement through the Jihaz Hanin (the Apparatus of Yearnings) terrorist organization. Following the Ba'thists' first coup d'etat, an interrogation unit was formed under Saddam's command and subjected its sufferers to horrific torture. It was known that Saddam even devised new torture techniques.

Under the influence of the Stalinist ideology in which he fervently believed, he became a ruthless and merciless dictator known for his cruelty. In 1980, he ignited a bloody 8-year war by invading Iran; 2 years after that tragedy ended, he invaded Kuwait. He was violent with all domestic groups and individuals that he considered potential threats, as his chemical weapons attack on the Kurdish village of Halabja (northern Iraq) proved: 5,000 innocent people died. And, this was just one of his regime's crimes against humanity.

All of this clearly proves that Saddam was not fit to rule Iraq. People expect their leader to deliver peace, security, happiness, and prosperity, as well as peace and stability both to their neighbors in particular and the world in general.

Now that Saddam and his regime have been removed from power, the post-invasion strategies are crucially important. It is not enough to portray Saddam as a tyrant for a lasting peace to appear in the Middle East. What is needed is an analysis that can correct the conditions and ideologies that led



*The radical Ba'th ideology made Saddam adopt a cruel policy even toward his own citizens. However, in order to totally eliminate the detrimental effects of this ideology, a cultural struggle must be carried out against the ideologies in question.*

him to tyranny. What made Saddam a bloody dictator was the Ba'thist ideology and the fascist culture that sought to resolve all issues with force or even bloodshed. A comprehensive education campaign and enlightened policies are needed if the Arab world is to be cleansed of this ideology and culture, both of which must make way for a civilized generation and people who are compassionate, loving, and humanitarian, as required by Islamic morality. In a society that practices this morality, such problems will not be encountered.

It must not be forgotten that this provocative ideology and culture does not just exist in Baghdad, but also is found in many other regions—often under the guise of religion. Its real solution lies in telling people of the true religious morality in an effective way.

## *Achieving Law and Order*

It is highly probable that the Iraqi invasion will cause wide-ranging and prolonged instability in the Middle East. It appears that circles with influence over American policy at the period when the invasion started wanted to rearrange the whole Middle East, and even the Caucasus and Southeast Asia, if necessary, by war. Some members of the then American administration expressed the view that "America could take action against '40-50 countries'," by which they divulged such plans.[32] Irving Kristol, a PNAC participant, argued that "it is always a positive sign when the American people are prepared to go to war,[33] which is another example of this mentality. All of this means that even those who devise these plans will probably not live long enough to see the end of this continued state of war.



**Why Syria is America's new target?**

**The New World Order and the Stone Age**

**Israel's Next Target: Syria**

The retiring and the designated Israeli Chiefs-of-Staff sound like twins: both Shaul Mofaz and Moshe Yaalon insist that the ne

**Haig: Target Syria Next, Not Iraq**

**NewsMax.com Wires**
*Tuesday, Jan. 8, 2002*

*Editor's note: Alexander Haig Jr. and Arnaud de Borchgrave serve on NewsMax.com's Board of Directors.*

WASHINGTON – Former Secretary of State Gen. Alexander M. Haig Jr. said Monday that Syria, not Iraq, should be the next target in the war against international terrorism.

His comments came in an exclusive interview with United Press International's editor at large, Arnaud de Borchgrave.

Here is the transcript of the interview:

Q (de Borchgrave): What did the United States do right in Afghanistan and what did it do wrong? And what lessons have we learned for the future?

A (Haig): We didn't do anything wrong, but among the lessons learned, given the magnitude of the problems we now face in Afghanistan, a major U.S. force on the ground would convince the world we were in for the long-haul recovery of a country devastated by 21 years of warfare.

We lost interest in Afghanistan and left it in the lurch after the

**Newsweek** War in Iraq

**Target Syria?**

**There are huge hurdles to get over befo threats with a show of force**

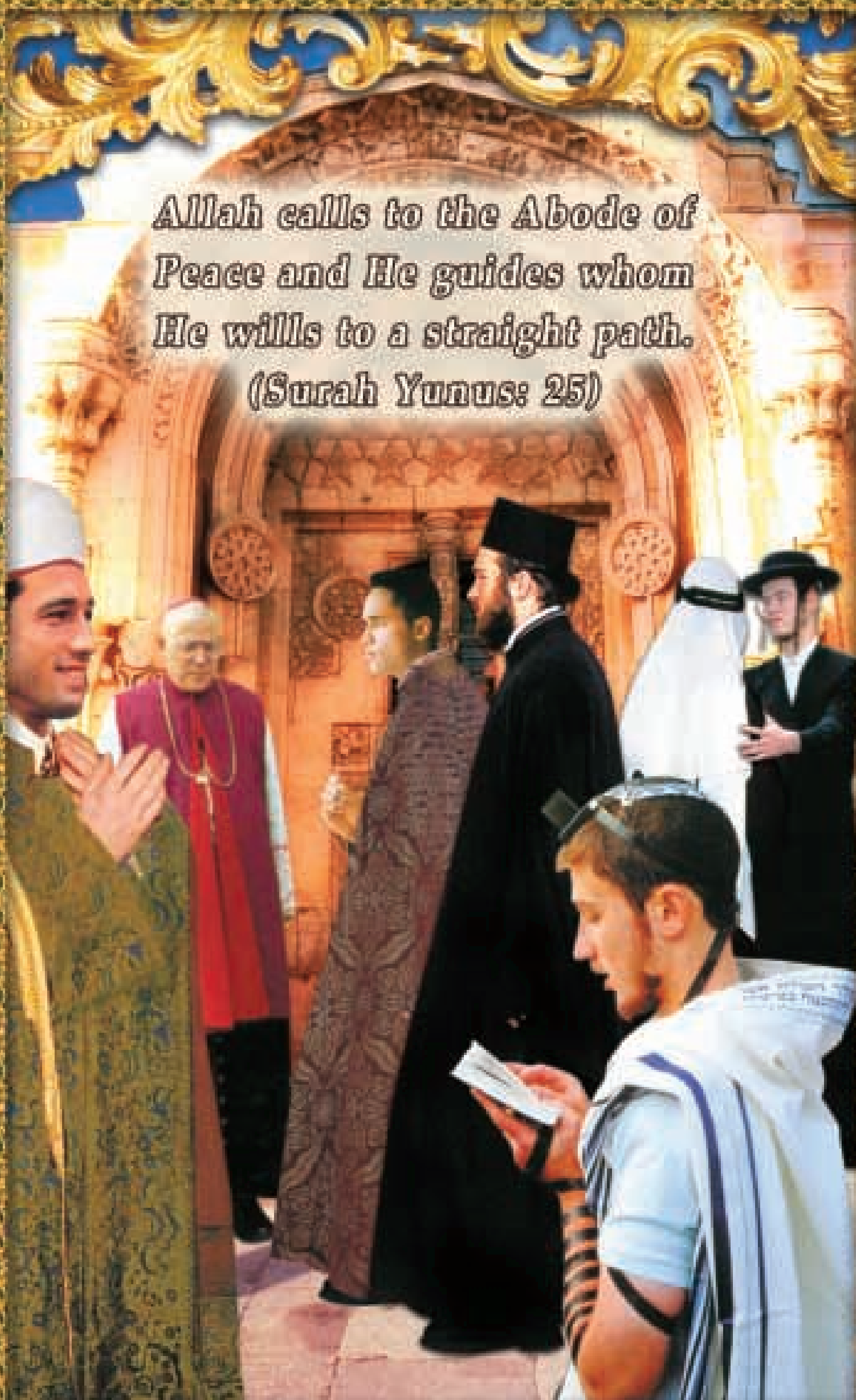
Newsweek Web Exclusive

April 15 - Throughout the long buildup to war in Bush administration insisted it was sorely misu Arab world and much of Europe accused the U warmongering, the administration clung to and

*Some circles in the American government seek to secure stability and order in the Middle East through war. If their policies are followed, wars will follow one another and the so-called goal of establishing security will bring the entire region closer to war. However, establishing the Turkish Islamic Union will eliminate the possibility of war and thus enable a permanent order to exist.*

This state of war, which will drag the world into pain and destruction, will rock the world order and deeply affect the people in the region and mankind as a whole. As we pointed out earlier, America and all other nations have the right to protect their national interests and to take precautions against situations endangering their security. But like all nations, America, as the only superpower, must use this right on the basis of ensuring world order and peace. The national security strategies of all countries, especially America, must comply with international law in order to prevent arbitrary actions. Also, when issues like terrorism threaten world security, multilateral cooperation and international alliances increase the probability of peace. Reducing tension and resolving conflict by supporting moderate and democratic forces, instead of trying to suppress violence with violence, must become the way forward. If we want to make the twenty-first century one in which all people's prosperity and security are guaranteed, all leaders must drop any ambition of creating a world order in which only the strong rule and have rights by means of continuous warfare.

Both America and other Western nations, as well as all Muslim nations, want potential threats to world peace to be eliminated, wish for economic stability, call for the strengthening of democratic regimes, demand an end to human rights abuses, seek to end all forms of tyranny over people's lives, and seek a better quality of life and an equal share of world's rich natural resources. Some strategists portray Muslims as the intended targets, which, in addition to affronting the entire Islamic world, is an equally dangerous and flawed strategy. People who interpret religion wrongfully are susceptible to myths and false beliefs and become extremists by moving against the grain of religion. Such


Allah calls to the Abode of
Peace and He guides whom
He wills to a straight path.
(Surah Yunus: 25)

people, who can be found among Muslims, Jews, and Christians, are all a great danger to world peace. Removing this danger is only possible by preventing extremism and forming an alliance of all moderate, peace-loving, civilized, and sincerely religious people. Only such an alliance can weaken the influence of those who present war as the only option and believe, erroneously, that it guarantees security. Thus, even more bloodshed, tears, and financial losses will be prevented.

In order to create this alliance, Westerners need to abandon their prejudices, come to really know and understand the Islamic world, and formulate joint policies that will help it develop. All parties can eradicate mutual misunderstandings by means of educational and cultural programs, for radicalism is the result of ignorance. While these educational projects will enable the West to understand Islam better, the myths and false beliefs anchored in the Islamic world will be done away with so that mutual compassion and understanding will take root. Hate, anger, and malevolence will be replaced by peace, compassion, and security. The resulting culture of peaceful coexistence will lead to peace between different civilizations, and cultural sympathy and interaction will deliver social

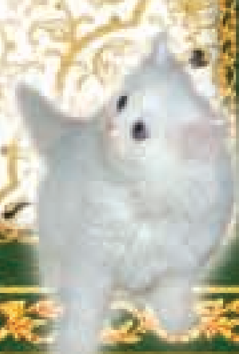
progress, contrary to the claims of those who advocate a clash of civilizations.

Clearly, the Islamic world needs a culture of compassion just as much as the West. From time to time, some Muslims come under the influence of bigoted views that make them hostile to people of other religious denominations or ethnic groups, even though this is against the Qur'an's morality and the Sunnah of the Prophet (may Allah bless him and grant him peace). Throughout history, Islamic societies were centers of justice and compassion, especially at the time of our Prophet (may Allah bless him and grant him peace). Ever since that time, history has been full of examples of oppressed Christians and Jews seeking refuge in Muslim lands, known for their compassion and protection. Bearing this in mind, especially at a time when peace is so badly needed, Muslims need to develop exemplary models based on the prophetic Sunnah and the Qur'an's values. These models will develop the Islamic world's core values and deprive all foreign powers of their ability to claim that they will bring stability and democracy to the Islamic world. Rather, the Turkish Islamic Union will lead the way.

## AN INTERVIEW WITH MR. ADNAN OKTAR BY THE GULF TODAY, NOVEMBER 2nd, 2008

**Adnan Oktar:** The people of Israel are descended from the prophets, they are the children of our own prophets. They follow the law of the Prophet Moses (pbuh), and they have brought that law, that faith, right down to the present day. It is therefore irrational and incompatible with good conscience to try to deprive these immaculate people of their state and nation, to seek to exile them or refuse them the right to life. **Muslims are affectionate and compassionate and full of love. They are our brothers, of course, and have the right to live.** They are first-class people, who live as they choose, trade and engage in art and science in the region. So why should they be exiled or troubled or deprived of the right to peaceful life? No reaso-





nable person could accept that. Nor do I accept it. Of course they must live in peace and happiness, and have their security guaranteed. **They will live in plenty and abundance in the Turkish-Islamic Union. The commandment of the Qur'an is crystal clear, as are the Sunnah and practices of our Prophet (may Allah bless him and grant him peace). The people of the Book were perfectly at ease in the time of the Prophet (may Allah bless him and grant him peace). The people of Israel were perfectly at ease. They were living in Jerusalem then, in the region that is Israel. They were happy and wealthy. Our Prophet (may Allah bless him and grant him peace) treated them with love and affection.** One can marry Jewish girls, eat meat they have prepared, sit down at their tables, visit their homes and be friends with them, and that was what happened in the time of the Prophet (may Allah bless him and grant him peace) and is his Sunnah. The same applies to Christians. As you know, one of the Prophet's (may Allah bless him and grant him peace) wives was a Christian. She is our mother, whom we recall with love and respect. I am not only talking about Judaism here. **The same goes for Christians. They are also people with the right to live in happiness and peace, with the right to comfortable lives, with the right to live in wealth and abundance, and we must see they enjoy and rejoice in it.**

## *Muslims and the People of the Book*

In the Qur'an, Allah calls Jews and Christians the "People of the Book" and reveals in detail how the Muslims should interact with them. From the birth of Islam onward, compassion and mutual understanding between Muslims and the People of the Book have usually been very good, for even though their holy books and some of their beliefs have been tampered with, they still have many moral values and concepts based upon Divine revelation. In the Qur'an, Allah encourages respectful and civilized conduct between Muslims and the People of the Book. For example, Muslims can eat their food and vice versa, and Muslim men can marry their women (Surat al-Ma'ida: 5). These rules show that it is possible for individuals belonging to these three religious communities to have friendly and neighborly relations, bond as relatives, and accept each other's invitations to share a meal.

Our Prophet, (may Allah bless him and grant him peace), was always just and compassionate to Jews and Christians and sought to establish an atmosphere of mutual compassion and love among all members of these Divinely revealed religions. During his lifetime, he made agreements and gave assurances that the Christians and Jews could practice their religions freely and continue their existence in autonomous communities. In the early years of Islam, some of the Muslims who had endured Meccan oppression and cruelty sought refuge with Negus, the Christian king of Ethiopia, with the Prophet's (may Allah bless him and grant him peace) blessing. On the other hand, the believers who migrated to Madinah with him developed a model of coexistence that became an example for all succeeding generations. In the period of Islam's growth, this entered history as an example of Muslim compassion and justice toward Jews and Christians.

Only argue with the People
of the Book in the kindest
way—except in the case of those
of them who do wrong—saying,
"We believe in what has been sent down
to us and what was sent down to you.
Our God and your God are one
and we submit to Him."
(Surat al-'Ankabut:46)



For instance, the text of an agreement dictated by our Prophet (may Allah bless him and grant him peace) and written down by the Christian Ibn Harris b. Ka'b and his fellow Christians stated: "The religion, churches, lives, chastity and goods of all Christians living in the East and the West are under the protection of Allah, the Prophet and all believers. None of those living by Christianity will be forced to turn to Islam. If any Christian is subjected to any killing or injustice, Muslims must help him."[34] And then read this verse from the Qur'an: **"Only argue with the People of the Book in the kindest way, saying, 'We believe in what has been sent down to us and what was sent down to you."** (Surat al-'Ankabut: 46)

Numerous accounts relate that our Prophet (may Allah bless him and grant him peace) attended Jewish and Christian wedding receptions, visited their sick, and hosted them generously. When the Christians of Najran visited him, he spread out his cloak and asked them to be seated thereon. His marriage to the Egyptian Christian Maria is an example of this mentality. Following his death, the good treatment accorded to the People of the Book had at its heart the same compassion that the Prophet (may Allah bless him and grant him peace) had shown toward these two communities throughout his life.

## *Muslims Treated the People of the Book with Compassion and Justice*

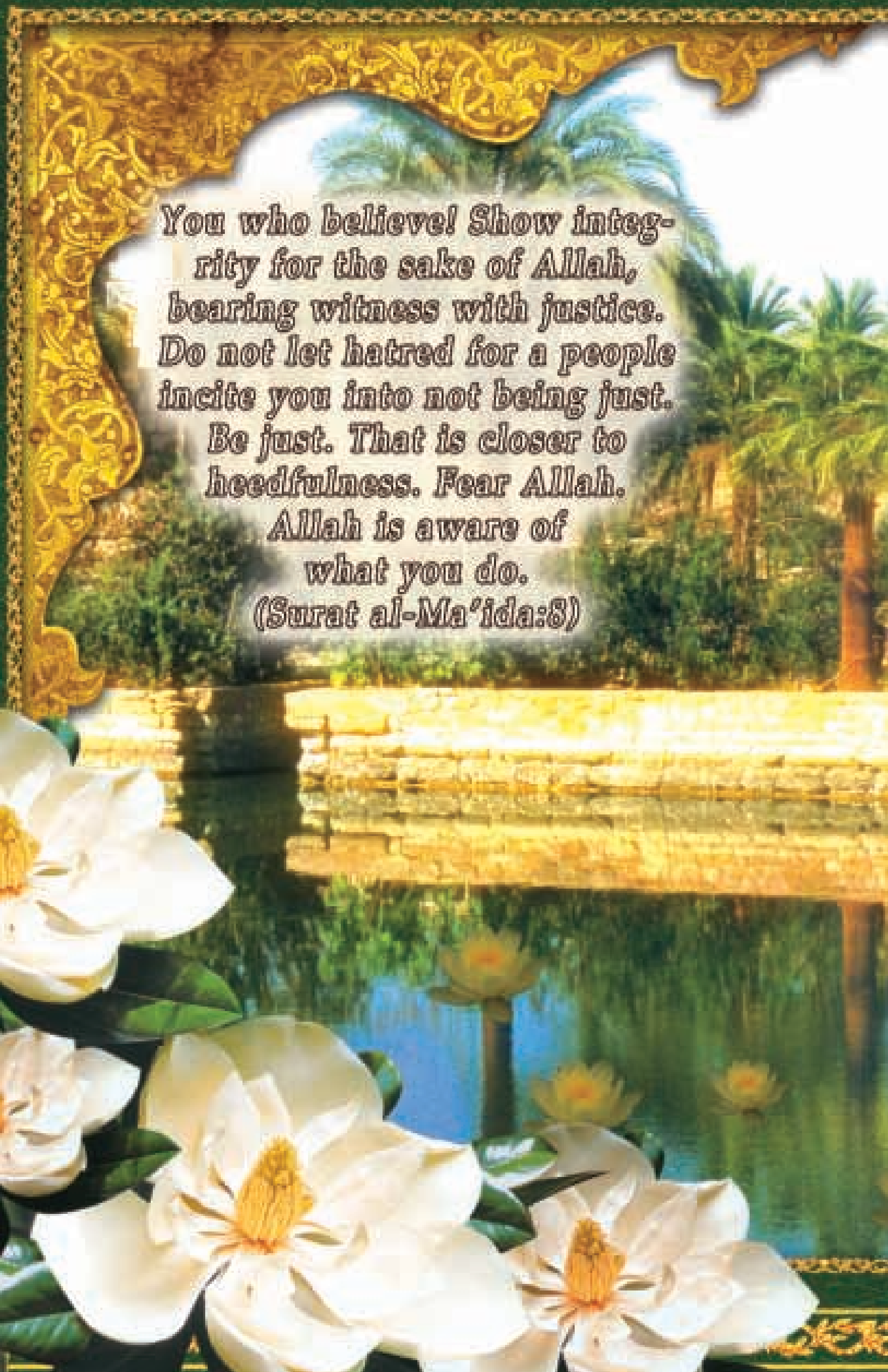
Christianity was born on Palestinian soil but spread towards present-day Syria and Iraq because of the Christian church's oppressive rule. When our Prophet (may Allah bless him and grant him peace) began to teach Islam, there were many Jewish and

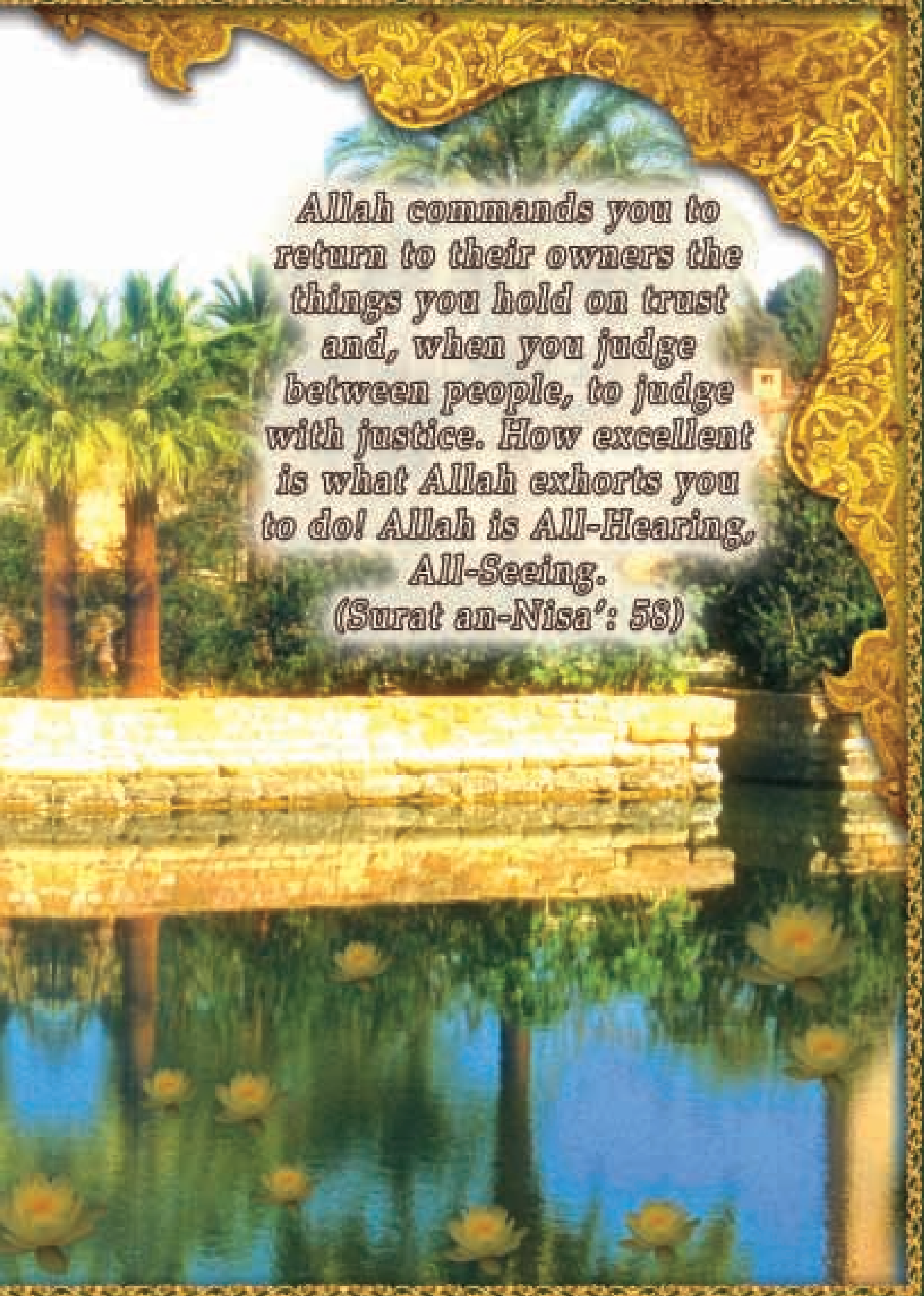
Christian communities in southern Arabia. Therefore, from the very beginning of Islam, Muslims, Jews, and Christians maintained a dialogue.

With the spread and strengthening of Islam, the region's Jews and Christians came under Muslim rule. Relations based upon compassion and mutual understanding continued, and various agreements made at the time of our Prophet (may Allah bless him and grant him peace) granted the Jewish and Christian communities certain privileges that guaranteed their rights and existence. The privileges granted to the monks of the St. Catherine Monastery at Mt. Sinai are examples of this. These documents guaranteed the legal, religious, and social rights of those Jews and Christians who came under Muslim rule or acknowledged Islam's sovereignty. Problems were resolved by referring to these documents. For example, the history books mention that the Christians in Damascus presented the documents recording their privileges to Caliph Umar when they encountered a problem and asked him to resolve the issue accordingly.[35]

The caliphs who succeeded the Prophet (may Allah bless him and grant him peace) practiced Allah's justice according to the prophetic Sunnah. In the conquered lands, both the native population and the new arrivals lived in peace and security. For example, Abu Bakr, the first caliph, gave the following command to his army before sending them toward Syria:

> ***Stop, O people, that I may give you ten rules to keep by heart: Do not commit treachery nor depart from the right path. You must not mutilate, nor kill a child or an aged man or woman. Do not destroy a palm tree, nor burn it with fire, and do not cut any fruitful tree. You must not slay any of the flocks or herds or camels, save for your subsistence. You are likely to pass by people who have devoted their lives to monastic services; leave them***


You who believe! Show integrity for the sake of Allah, bearing witness with justice. Do not let hatred for a people incite you into not being just. Be just. That is closer to heedfulness. Fear Allah. Allah is aware of what you do.
(Surat al-Ma'ida:8)



*Allah commands you to return to their owners the things you hold on trust and, when you judge between people, to judge with justice. How excellent is what Allah exhorts you to do! Allah is All-Hearing, All-Seeing.*
*(Surat an-Nisa': 58)*

> *to that to which they have devoted their lives. You are likely, likewise, to find people who will present to you meals of many kinds. You may eat, but do no forget to mention the name of Allah.*[36]

The rapid growth of Islam brought Byzantine-ruled Syria and Egypt, as well as Sassanid-ruled Iraq, under Muslim rule. Each of these regions had large Christian populations. These Jews and Christians witnessed first hand the Muslims' justice and compassion. None of them were asked or pressured to change their religions or traditions. No practice or intervention that would have altered the existing social order or unsettled them was permitted. Various Christian sects that were being oppressed by Rome or Byzantium actually preferred Muslim rule. The Western historian Phillip K. Hitti writes:

> *Under the stimulus of Islam, the East now awoke and reasserted itself after a millennium of Western domination. Moreover, the tribute exacted by the new conquerors [Muslims]*



*was even less than that exacted by the old, and the conquered could now pursue their religious practices with more freedom and less interference.*[37]

According to Princeton scholar and author Samuel Moffet:

*Under the patriarchal caliphs and all through the turbulent years of the civil wars, apart from the killings and horrors to be expected in any war, treatment of Christians in the [Muslim] conquered territories of Persia and Byzantine Syria proved to be remarkably generous.*[38]

When examining their social and religious lives under Islamic rule, the following picture emerges:

On Islamic territory, true freedom of religion existed. No one was forced to change his or her religion, and communities that rebelled and came back later under the authority of Islam were given the same rights as before. The Islamic authority, save for a few exceptions, never intervened in the election of patriarchs or the appointment of religious authority, and guaranteed not to intervene by signing various agreements. These communities continued to speak their own languages in their private lives



as well as in their religious lives. For instance, the Nestorians who left the Byzantine church chose to leave their Greek language also for the Suryani (Assyrian) language, and were free to do so. In the Christian and Jewish schools, religious education continued freely, and monasteries and other institutions that educated the community's future religious leaders preserved their autonomous status. Likewise, the sanctuaries of other religious denominations were protected by the Muslim authorities. During the conquest, places of worship were never harmed, for synagogues and churches were guaranteed protection by agreements made with the People of the Book from the time of the Prophet (may Allah bless him and grant him peace).

In agreements dating back to the initial period of Islam, clauses allowed Muslims to stay in monasteries while traveling. This shows that Muslims sought to develop a dialogue based on mutual respect with the People of the Book. Moreover, these communities were also permitted to rebuild derelict churches or build new synagogues and churches when they wished. For instance, the St. Sergius monastery outside Madain was destroyed by Patriarch Mar Emme (644-647 CE) but rebuilt at the time of caliph Uthman. Many such examples can be cited: Uqba, the governor of Egypt, helped build a monastery for the Nestorians; during Mu'awiya's reign a church in Edessa was renovated, and the Marcos church was commissioned in Alexandria. The fact that churches and synagogues in Palestine, Syria, Jordan, Egypt, and Iraq still remain is an indicator of the Muslim's respect for other Divinely revealed religions. Another example of Muslim compassion is the Monastery of Mt. Sinai, one of Christianity's important pilgrimage sites.

The source of the Muslim's compassion is the Qur'an's morality, which says:

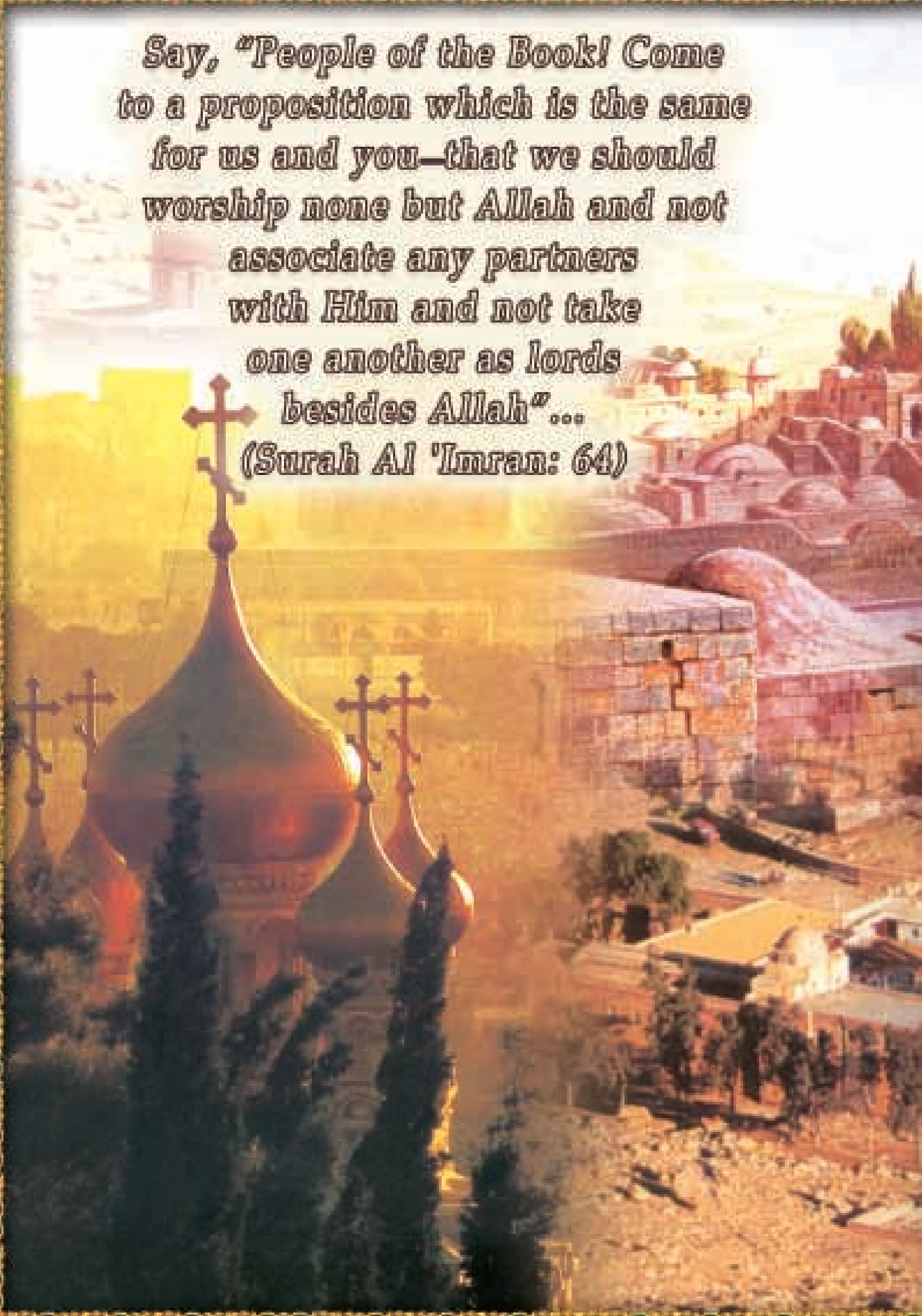
**... if Allah had not driven some people back by means of others, monasteries, churches, synagogues, and mosques, where Allah's name is mentioned much, would have been pulled down and destroyed. Allah will certainly help those who help Him ... (Surat al-Hajj: 40)**

The People of the Book were free to celebrate their festivities as part of their religious tradition in their places of worship as they wished, and Muslim leaders often joined these celebrations. The Nestorian Patriarch Isho'yab III (650-60 CE) wrote a letter to the Bishop of Persia following the Muslim conquest that voices the Muslim leadership's compassion toward the People of the Book from a Christian perspective:

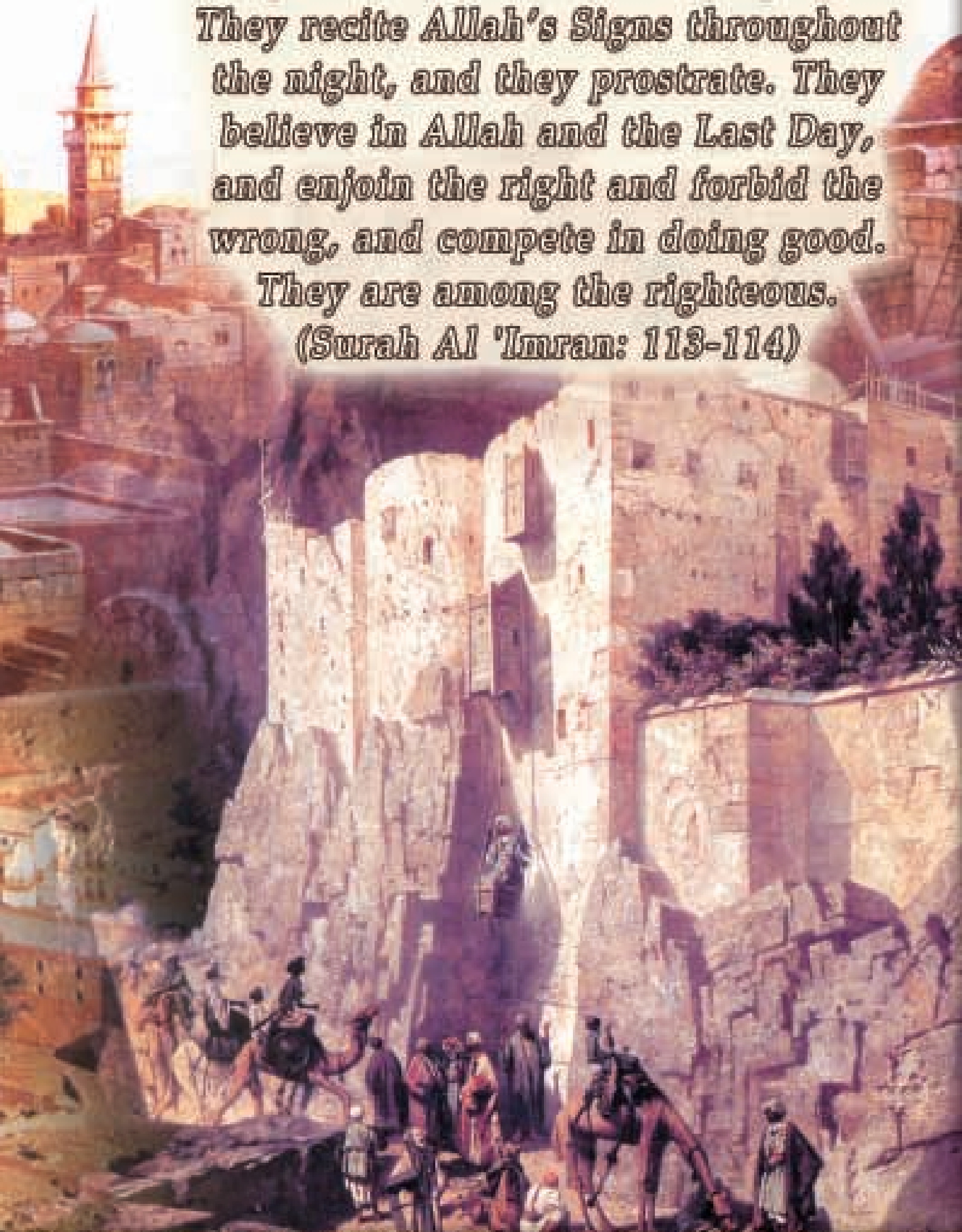
*The Arabs to whom God has given at this time the government of the world ... do not persecute the Christian religion. Indeed, they favour it, honour our priests and the saints of the Lord and confer benefits on churches and monasteries.*[39]

Besides these freedoms and respect, the justice and fairness with which these non-Muslim communities were treated is remarkable too. The Muslim leaders' sense of justice was renowned, and many Christians brought their cases to the Islamic courts even though they had their own courts. At one time, the number of Christians using Islamic courts reached such high numbers that the Nestorian patriarch Mar Timothee I (780-825 CE) issued a declaration warning Christians.

The People of the Book living in Muslim-ruled lands were not considered captives, but dhimmis, which gave them a legal status: non-Muslim people who recognized Muslim authority paid a jizya tax. In return, their lives and property were protected, they enjoyed freedom of thought and religion, were exempted from military service, and allowed to resolve their internal affairs by their own laws. From time to time, the jizya tax was even returned to them. A ma-


Say, "People of the Book! Come to a proposition which is the same for us and you—that we should worship none but Allah and not associate any partners with Him and not take one another as lords besides Allah"...
(Surah Al 'Imran: 64)

... *There is a community among the People of the Book who are upright. They recite Allah's Signs throughout the night, and they prostrate. They believe in Allah and the Last Day, and enjoin the right and forbid the wrong, and compete in doing good. They are among the righteous.*
*(Surah Al 'Imran: 113-114)*



jority of historians recognize the fact that the dhimmis lived under a compassionate and just system. The renowned historian Bernard Lewis states:

> ***But by and large their [dhimmi's] position was infinitely superior to that of those communities who differed from the established church in western Europe in the same period. They enjoyed the free exercise of their religion. ...***[40]

Our Prophet (may Allah bless him and grant him peace) said: ***"On the Day of Judgment I will dispute with anyone who oppresses a person from among the People of the Covenant [i.e., a Dhimmi], or infringes on his right, or puts a responsibility on him which is beyond his strength, or takes something from him against his will,"***[41] thereby describing the correct attitude toward dhimmis. In line with this morality, Muslims considered it one of their important responsibilities to protect the non-Muslims under their authority. During a war with the Byzantine army, our Prophet (may Allah bless him and grant him peace) ordered that the tax collected from non-Muslims be returned, for the Muslim army was unable to protect them.[42] This is the type of morality that he taught Muslims. Another good example of compassion and consideration is Umar's words to an old dhimmi woman: ***"By Allah, we would not be fair if we take from him***

People of the Book!
Our Messenger has come to you, making clear to you much of the Book that you have kept concealed, and passing over a lot. A Light has come to you from Allah and a clear Book. By it, Allah guides those who follow what pleases Him to the ways of Peace...
(Surat an-Nisa': 15-16)

***when he is young and disgrace him when he is old."***[43] Taking the jizya only from non-Muslims is not unjust, because Muslims had to serve in the army; non-Muslims were exempt from military service.

For centuries, Muslims lived side by side with Jews and Christians in peace and security. Those Jews and Christians who lived in Muslim-ruled lands engaged in free trade and acquired property, chose their desired profession, held offices in the state bureaucracy, and even worked in the ruler's palace. They benefited from the official policy of freedom of thought, were part of their society's scientific and cultural life, and wrote books that we still have today. The exercise of their rights was not challenged or prevented. Considering that at the same time in Europe people belonging to other religions or non-Orthodox sects were cast out, persecuted, and killed, and books that published different views were burned in piles, the freedoms and peace that reigned in the Islamic world becomes even more significant.

All of these practices are requirements of the Qur'an's morality prescribed for Muslims. Peace and security were the norms in the lands administered by Muslims practicing this morality. Muslim administrations sought the people's happiness and prosperity and developed systems that set the standards for generations to come. The Islamic world of today needs to return to the Qur'an's morality and our Prophet's (may Allah bless him and grant him peace) path.

All of these historic facts point to another important matter: Remodeling the Islamic world according to the Qur'an's values is not only important for Muslims, but also for all members of other religious denominations living here as well as for members of all civilizations, especially those living in the West. The existence of strong nations based on the Qur'an's values will remove the West's concerns about the Islamic world and become one of the cornerstones of world peace.

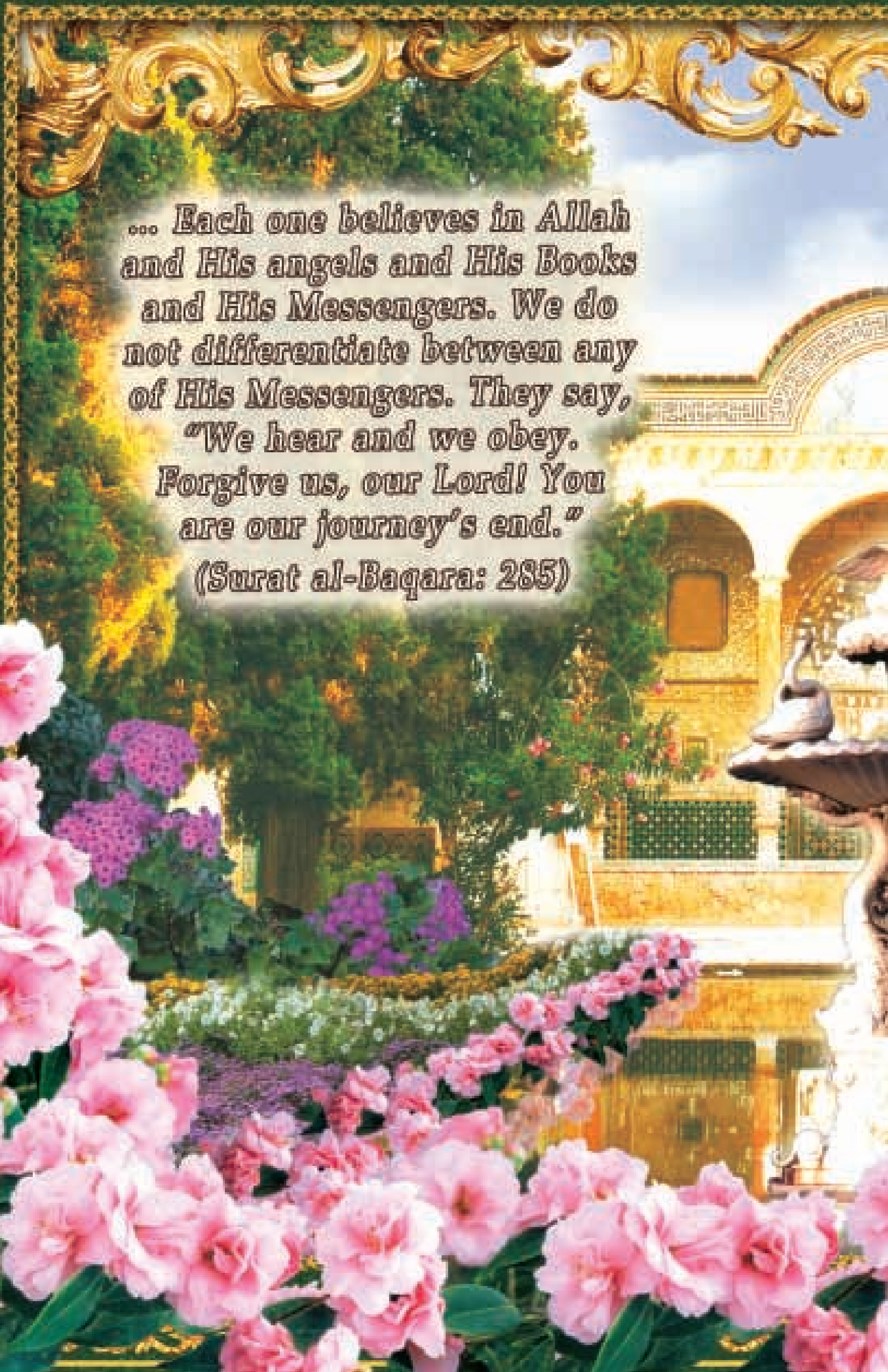
## AN INTERVIEW WITH MR. ADNAN OKTAR BY AKHABER, NOVEMBER 2nd, 2008

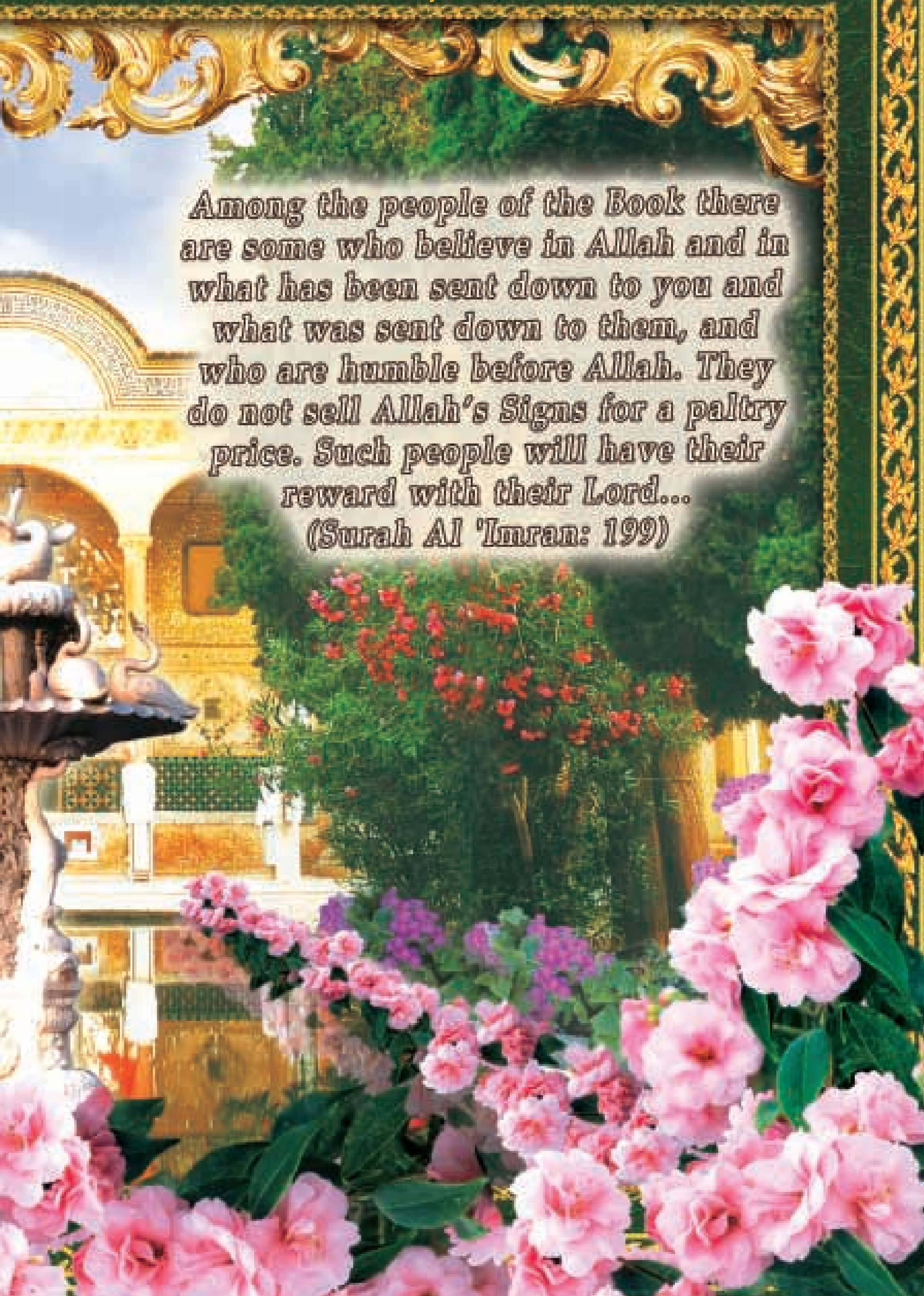
**Adnan Oktar:** The Turkish-Islamic Union I am talking about is based on love, and has nothing to do with racism or pretensions to greatness. It is Allah Who is great, and we are merely His servants. **It is a concept that embraces all nations, protects and watches over them, includes Christians and Jews and is eager to welcome them into the Turkish-Islamic Union.** That is not how it was before. There was the idea of Turkish Union, which included some skull measuring idea. It could be interpreted as [Turks] being the greatest and strongest race, and other races were therefore nothing. But there is no such thing. Allah creates all races. They are all our brothers. Russia will be revived in the Turkish-Islamic Union. We want Armenia to join. We want Georgia to join, and we even want Israel to be included in it. We have many Turkish brothers from among the Karaite Jews. Even if they are not Turkish, they are the children of the Prophets Moses and Abraham (peace be upon them both), descended from the prophets. We will embrace them all, insha'Allah. Just so long as they love Allah with great fervor, pay attention to what is lawful and forbidden, and continue to respect the prophets and the angels. There can be no division or separation among us as long as they do that, insha'Allah.

## AN INTERVIEW WITH MR. ADNAN OKTAR BY AZERBAIJAN AZERNEWS, OCTOBER 23rd, 2008

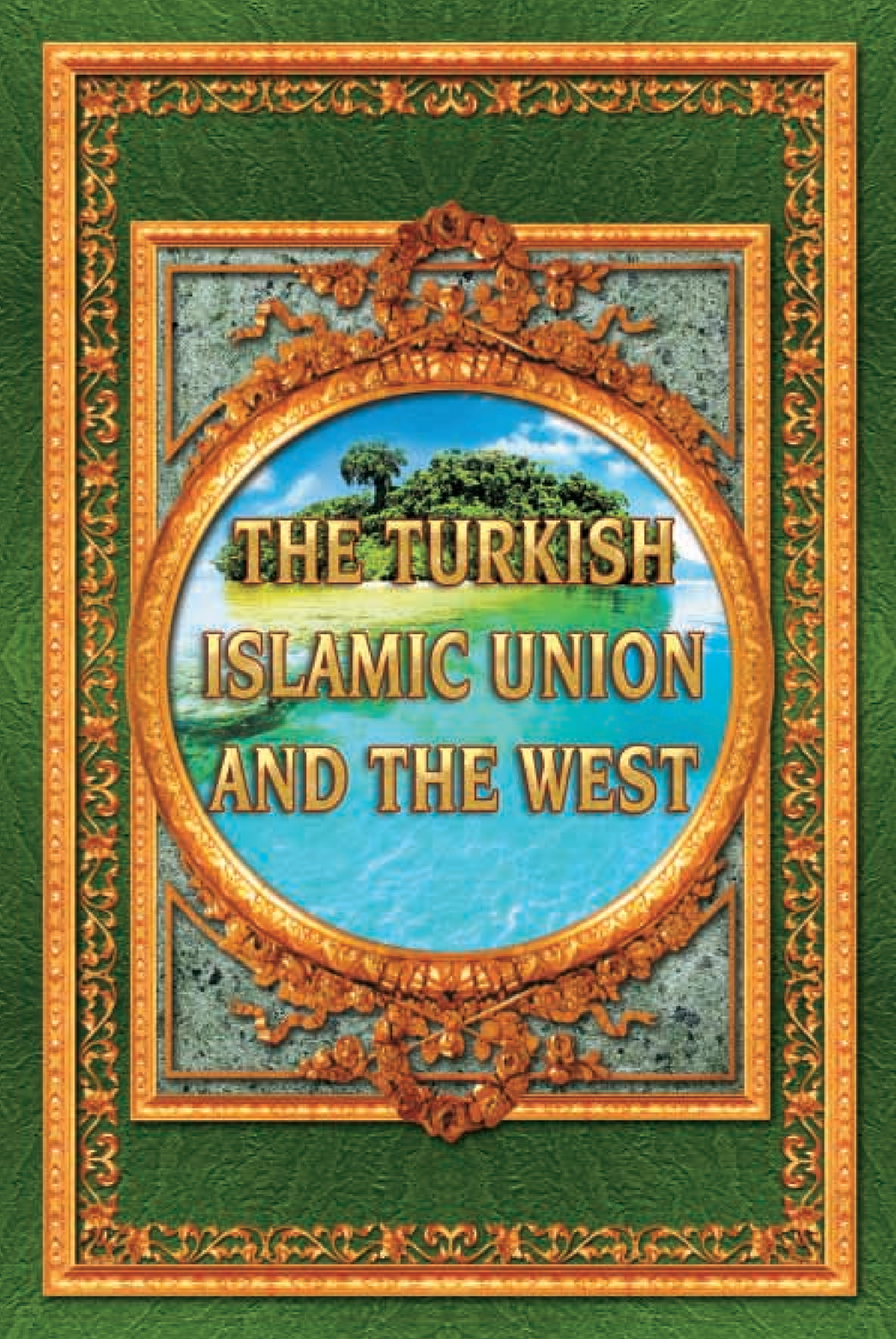
**Adnan Oktar:** Of course Turkey will be a Great Turkey, that is for certain. I underline that, not 99% but 100%. Turkey will be the leader of the Turkish-Islamic world. The whole world will see this in 10 to 20 years. I am here, you are here, everyone is here. This is very clear, by the will of Allah. There is no

other alternative to this. This is the destiny of humanity, insha'Allah. That is how it will be. There is already Turkish predominance in the Islamic world. Turkic countries are mainly Muslim. **But within Islam, Christianity and Judaism are seen as brother faiths. They are regarded as the People of the Book and regarded with love. They are also a part of the Turkish-Islamic Union.** Israel, for example, is also a part of the Turkish-Islamic Union because Judaism is an old Islamic faith. But after Islam came, Islam has become the real, true faith, of course. Thus the former has been annulled. The faith brought by the Prophet (may Allah bless him and grant him peace) is the valid faith now. But their abiding by that law and by that faith is accepted by the Qur'an. Allah tells us of the People of the Book, that there will be People of the Book. We invite them to Islam, but they are in any case the People of the Book even if they are not Muslims. That is the law. That is because they are loyal to the law of the Prophet Moses (pbuh), and continue with it. Christianity is loyal to the faith of the Prophet Jesus (pbuh), and they continue as a community loyal to him. We call them the People of the Book. One can marry them, Muslims can take their daughters as wives. One can eat their food, eat animals they have slaughtered. You can eat meat prepared by Jews. You can eat their food, go and eat in their homes. One can be their guest, talk with them, and you can go and stay in their homes, and they in yours. **What does this mean? It means an air of close brotherhood and friendship. What does what I am describing mean, for someone to get married, take someone into his home, live with her as his wife for years and combine their lives together? It is a bond of close friendship and brotherhood. Christians are also a part of the Turkish-Islamic Union. Any Christian country bordering an Islamic country can join the Turkish-Islamic Union if it so wishes. They can be invited to join, and join with no difficulty if they accept. And they will be welcomed with joy.** Therefore, Turkey will be the leader of the Muslims and Christians and Jews. It is and will be the leader. **And it will offer them all peace, security and justice.**


... Each one believes in Allah and His angels and His Books and His Messengers. We do not differentiate between any of His Messengers. They say, "We hear and we obey. Forgive us, our Lord! You are our journey's end."
(Surat al-Baqara: 285)



Among the people of the Book there are some who believe in Allah and in what has been sent down to you and what was sent down to them, and who are humble before Allah. They do not sell Allah's Signs for a paltry price. Such people will have their reward with their Lord...
(Surah Al 'Imran: 199)


THE TURKISH
ISLAMIC UNION
AND THE WEST

The resulting stability in the Islamic world, created by the political and economical cooperation between Muslim nations, will enable the West to establish balanced relations with Muslims. With the formation of the Turkish Islamic Union, Muslim nations will first resolve their own internal differences and then follow balanced and stable policies toward the external world. Differences between Muslim nations, as well as tensions between Muslim and non-Muslim nations, will be resolved by the Turkish Islamic Union in a peaceful and just manner.

## *The Negative Impact of a State of Conflict on America*

The artificial tensions between Islam and the West, as well as the "clash of civilizations" scenarios promoted by certain circles, are damaging to the Islamic world and to the West. Thus, the masses live in fear and worry. This situation became more noticeable after 9/11. A large portion of the American people suffers from the psychological effects deriving from the media's ongoing insinuation that "we can be attacked again at any time." The research figures published in the *Journal of the American Medical Association* by Dr. William E. Schelenger are noteworthy. A survey conducted in Washington, D.C., and New York with 2,273 subjects that sought to measure the effect of 9/11 on the American public yielded the following results:

*The prevalence of probable PTSD (post-traumatic stress disorder) among people who were in New York City on September 11 was 11.2 percent, compared to 4.3 percent for the nation as a whole. . . . In addition, the researchers found that the prevalence of probable PTSD was significantly associated with the number of hours of TV coverage of the attacks that participants reported watching, and with the number of different kinds of potentially traumatic events they reported seeing.*[44]

These figures are only a small example of the damage that tension and conflict inflict upon the human soul. Clearly, it is dangerous to escalate tension and feed people's anxieties.

It is certainly important for the American administration to take the necessary precautions to protect America against attacks as well as to remove any worries in this respect. However, the proposed strategy should not further increase tension, and the public mind should not be left under the impression of constant danger. Policies should evoke calmness and follow peaceful methods.

The best way to relieve the American administration's anxieties, as well as those of the public, is the formation of the



Turkish Islamic Union. This event will prevent the efforts of those people and organizations that try to legitimize terrorism by misinterpreting Islam. Moreover, it can reveal that their flawed religious interpretations, which place all Muslims under suspicion, have no validity whatsoever, and thereby prevent any mental confusion among the masses. The effectiveness of the propaganda of those seeking to create tension, as well as their efforts to spread it, will naturally weaken and stall. An environment conducive to compassion, peace, dialogue, and cooperation will be created, and peaceful policies will gain the upper hand.

## *The Danger of the West's Disintegration*

America's Post 9/11 policy, especially the invasion of Iraq, caused serious disagreements and a rift in the West. In America, a polarization between the advocates of war and the defenders of peace materialized, and each party accused the other of barbarism or treason. During the run-up to the invasion and in the post-invasion period, serious disagreements emerged in such international bodies as the UN and the EU, which led some strategists to state that the Western alliance would disintegrate. For example, millions of people throughout the West and the world demonstrated against the invasion.

All of this could have been prevented by a strong Turkish Islamic Union, which could have rapidly answered the legitimate demands of the West for decommissioning Iraq's alleged weapons of mass destruction and preventing support for terrorism. Measures taken by the Turkish Islamic Union would have yielded fast results, and the desired results could have been achieved without the resulting military campaign, which caused a massive loss of life and property.




*War caused serious divisions in the West, and anti-war demonstrators organized mass demonstrations.*

## *Excessive Defense Expenditures*

When national budgets are examined, it emerges that their largest component consists of defense and military expenditures. During the twentieth century, 250 small or large-scale wars were fought and 110 million people died. The First World War was fought by 20 countries. Ten million people died, and destruction spread from the front lines and devastated civilian urban areas. History's worst war, the Second World War, was fought by 110

million soldiers, of which 27 million died at the front lines and another 25 million civilians lost their lives. This war devastated tens of countries in an area stretching from the Atlantic to the Pacific oceans.

For instance, 1.5 million homes in Germany were destroyed, leaving 7.5 million people homeless. In addition, 6 million homes were destroyed in the Soviet Union, as well as 1,700 towns and cities, and 70,000 villages.[45]

Between 1990-2000, 56 armed conflicts broke out in 44 different regions of the world.

In short, the last century was an extremely bloody one. However, these losses increased military investments and inflated national defense budgets even further, instead of becoming a lesson and a cause for peace. The material costs of the twentieth century's major wars was huge: The First World War cost $2,85 trillion, the Second World War cost $4 trillion, the Korean war cost $340 billion, the Suez war cost $13 billion, the Vietnam war cost $720 billion, the Israeli-Arab war cost $21 billion, the Afghan war of 1979-89 cost $116 billion, and the Iraq-Iran war cost $150 billion.[46]

Throughout this century, military budgets have continued to grow. Reports published in 2002 showed that the world's total military expenditure had reached $1 trillion. In comparison, 1.2 billion people subsist on an income of under $1 per day, 113 million children have no access to education, and every year more than 11 million children die because of poverty and bad living conditions. For the same reasons, one in every 48 children is stillborn.[47]

America tops the military budget list with an annual $400 billion; a further $45 billion was requested by the Congress for

the war on terrorism). This figure is greater than the combined military expenditures of all G8 countries.[48] Next comes Russia ($60 billion) and China ($42 billion).[49] Furthermore, America has military bases in over 40 countries and a smaller or larger military presence in 132 out of the 190 member states of the UN. Military aid to foreign countries is a significant cost factor in the budgets of Western countries, particularly in the case of America.

It can be assumed that America's economy can easily absorb such a huge defense budget, but figures reveal that that this expenditure has a considerably negative effect. Consider the following facts: Right now in America, 31 million people—including 12 million children— live under the poverty line; 3% of US households experience hunger and 7% of US households are at risk of hunger; and a great proportion of them do not receive any state aid. Since 1994, aid to such people has decreased by a third.[50]

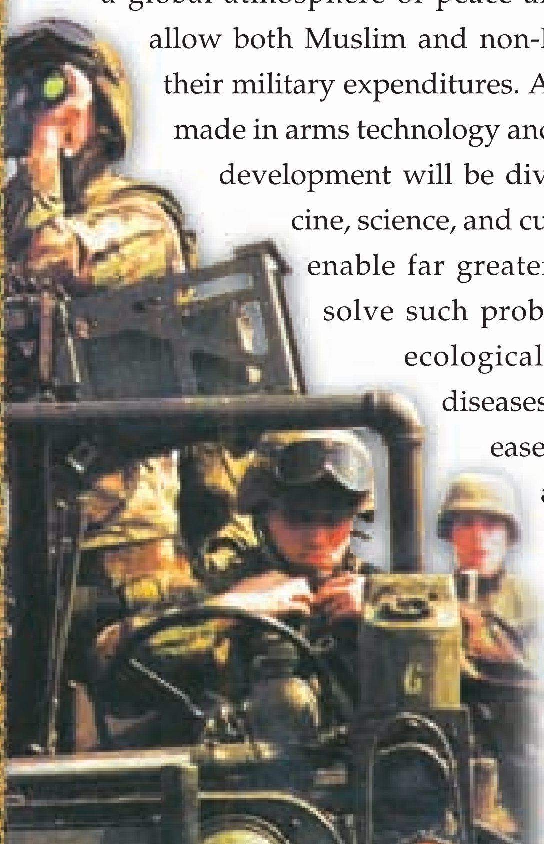
These figures demonstrate the urgency of bringing peace to the world in order to reduce the amount of resources swallowed up by defense budgets. The Turkish Islamic Union will end all

***It will be proper and conscientious to divert that part of the budget allocated to weaponry to the education of children and poverty.***





conflict and tension within the Islamic world, and thereby create a global atmosphere of peace and contentment that will allow both Muslim and non-Muslim nations to reduce their military expenditures. As a result, the investments made in arms technology and the money spent on arms development will be diverted to education, medicine, science, and culture. Such reductions will enable far greater resources to be used to solve such problems as famine, poverty, ecological damage, and infectious diseases. With the security issues eased, the living standards of all nations will increase and policies designed to improve the quality of life will be implemented. Funds dedicated to cultural and educational projects will increase,



and a spiritually healthy, physically strong, compassionate, and loving generation will emerge.

This atmosphere of peace is urgently needed in three problematic areas of the Islamic world: the Balkans, Central Asia, and the Middle East. America has a military presence in all these areas. Every year, it diverts huge funds to Israel because of the Arab-Israeli conflict. The one-sided and strong influence of the Israeli lobby over American foreign policy plays an important role in determining the amount of this aid in the Congress. Research by economist Thomas Stauffer reveals that aid to Israel since 1973 has cost the American people a total of $1.6 trillion. Dividing this amount by America's present population puts this figure at $5,700 per person.[51] America can and does help its allies, Israel as well as other countries, but removing the basic justifications for this aid will be a positive development for the American economy and for the future of Israeli citizens. The atheist zionists' foremost propaganda message states that Israel is under constant threat from its neighbors and therefore needs to defend itself. There have been wars and skirmishes between Israel and neighboring Arab countries for decades, and tension still exists between them. However, this situation was not created by just one party to the conflict. Under the influence of atheistic zionism, Israel has often pursued aggressive and antagonistic policies.

It is not difficult to change this situation and allow both peoples to find peace and security. The formation of the Turkish Islamic Union will be an important step toward peace in the region, for it will protect the rights of Christians and Jews living in the Middle East and the rest of the Islamic world, so that the West will have no need to devise separate strategies and commit funds for their protection.


The Cost of Israel to the American People

by Richard Curtiss

Christian Science Monitor

csmonitor.com

Economist tallies swelling cost of Israel to US

The Cost of Israel to U.S. Taxpayers

*Every year, the American government gives millions of dollars to Israel to establish security and to support it. This is quite normal for nations who are allies. However, a permanent peace in the Middle East will enable such expenses to be lowered so that aid can be increased to such essential social sectors as education, health, and caring for the needy.*

## *Securing Energy Resources*

At the beginning of the twentieth century, coal was the single most important source of energy. In the 1950s, coal was replaced by oil. Before the Second World War, industry was driven by steam power, which was fuelled by coal; after that war, oil and combustion engine usage increased dramatically. In the latter part of the twentieth century, natural gas emerged as an alternative energy source and began to play an important role in the world economy.

At present, countries with oil and natural gas reserves are crucial for the world economy in terms of output, political climate, and technological capability. The oil crisis of 1973 showed just how important this energy source was for the global economy. The sudden and sharp rise in oil prices caused global disorder and recession, and similar crises were experienced in the years after this event.

For this reason, the Muslim countries' great oil, natural gas, and other valuable mineral reserves play an important role in the West's relationship with Muslim nations. These countries' geopolitical importance is another crucial reason why the West seeks control over these resources and influence in the region. In order to strengthen its position, the West develops a variety of strategies that resemble the colonial mentality of their imperialistic past. These strategies destabilize the region, which, in turn, has a negative impact on the West's interests.

Currently, America consumes approximately 20 million barrels of oil per day. In the 1950s, it produced 52% of the world's output; today, it imports 53% of its own consumption. Research suggests that American reserves will be exhausted within the

next 20 years. Given that 24% of its imports come from the Gulf region, this region's importance to America is undeniable. Likewise, the reserves in Central Asia are equally important for America and the world. Europe's dependence upon oil and natural gas from these regions is even greater. As a result of these realities, there is an urgent need for genuine cooperation between the West and the oil-rich countries.

The West must support these countries' cultural and economical development in order to form and sustain such cooperation. The creation of stability, peace, and a functioning democracy in these natural resource-rich regions will enable the world community to benefit from these reserves in the most effective way. Disorder and instability in these regions, on the other hand, will prevent, or at least severely hamper, the extraction, production, and delivery of these resources to other countries. In times of conflict, security issues make it very hard to acquire these natural resources. For the same reasons, delivering these resources becomes even more problematic and more expensive, for longer transport routes have to be established. Establishing the Turkish Islamic Union will resolve all of these issues within a framework of security.

The Turkish Islamic Union will contribute to developing a model that will use all of these energy resources in the most effective way without harming any country. Muslim countries will move as part of an economic alliance, just as they will do in all other areas, and will develop common policies on resource usage. As this union will prevent regimes from disrupting these policies, which are based upon justice, the pursuit of stable and balanced policies on crucial economic matters, particularly oil production and pricing, will become possible.





*The global economy depends upon the oil exported from the Islamic world, especially the Gulf region. That region alone contains two-thirds of the world's known oil reserves: Iraq has 11% of the world's oil reserves. The United Arab Emirates has 9.2%, Kuwait has 8.6%, Iran has 13%, and other OPEC countries have 22.6%. In addition, research reveals that the oil exports of the Gulf region will increase by 125% between 2000 and 2020.*

*No doubt, the prevalence of stability and peace in these regions, as well as true democracy, will enable humanity to benefit from these resources in the best way. This is only possible through the establishment of the Turkish Islamic Union.*

## *The West's Responsibilities*

Every country develops and follows a foreign policy with its own interests at heart in an attempt to benefit its people and its nation's future. However, this is done with the understanding that no country transgresses against or harms the interests of another. The same is true for the West's relationship with Muslim countries. From time to time, some Western countries develop policies in relation to the Islamic world that have nothing but their own interests at heart, even at the cost of the Islamic world's most basic needs. This, in turn, creates anti-Western sentiments among certain circles of Muslims and a mutual distrust and anxiety between civilizations. In reality, both parties' fears and worries can be resolved.

However, this requires Western governments, particularly the American, to be wary of certain powerful circles' influence and desire for a clash of civilizations. These circles can be defined as follows:

**1- Hardliners with a Social Darwinist Perspective**

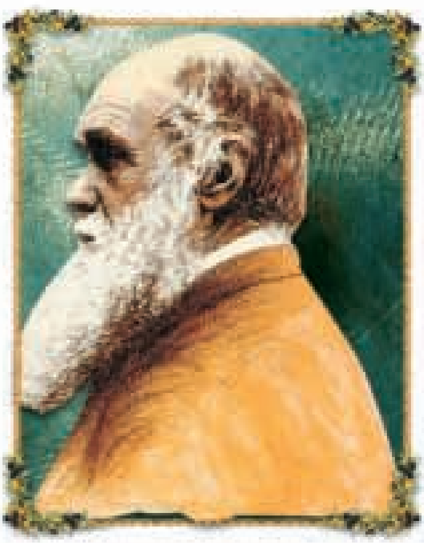
This mentality, which considers non-Western civilizations to be primitive, was the dominant view in the nineteenth and early twentieth centuries. Supposedly, it was scientifically justified by Darwin's theory of evolution; however, in reality, it is a remnant of colonialism. As we know, Darwin claimed that humanity and apes evolved from the same ancestor and that there were great differences between the races, for some were highly evolved while others were still "half-apes."

This theory was widely recognized at the time of its formulation, but has been disproved by the strong scientific data obtained over the past few decades. Western imperialists used Darwin's so-called scientific claims to justify their exploitation and even en-

slavement of other nations. Claiming that the white race was superior to the "lower races struggling for survival," they tried to legitimize their policies of colonization and imperialism. While colonization was continuing at a rapid pace, colonialists were claiming to bring civilization to these nations. After a while, however, scientific advancements exposed Darwin's theory as lacking scientific substance and as nothing more than a myth. It also became clear that imperialists brought exploitation and misery, rather than civilization, to the lands they colonized. Still, the effects and remnants of the imperialist mentality and Darwinist logic continue to exist, albeit on a much smaller scale.

At the present time, certain circles in the West, under the influence of such flawed reasoning, set out from the premise of their race's and civilization's superiority when determining how the West will relate with the rest of the world. Of course, this is a great error that will only cause more tension and worsen existing problems. Both the Western and the Islamic civilizations are anchored in history, and both have influenced one another deeply. Moreover, the differences existing between civilizations should not be used as fodder for satisfying superiority complexes or, for that matter, as a source of conflict. To the contrary, the two civiliza-

*Western imperialists, who saw some nations as "primitive" and "unevolved," received support from Darwinism. According to this misguided theory, some nations, including the Aborigines of Australia, could not complete their development and thus were supposedly inferior to the white race.*



tions should be seen as complementary and helpful to one another. Furthermore, all proposals made by the representatives of the military-industrial interest groups should be received cautiously, for they see international tension as a potential market and a source of economic gain—even at the cost of human lives.

**2- Advocates of Militant Christianity**

Christianity is a religion of peace and love, for the Bible commands Christians to love even their enemies and to do good for people. Many Christians follow this advice and live peacefully. Most churches and religious leaders in America fall within these parameters. However, some other Christian leaders have preserved their Crusader instincts, as reflected in their aggressive and unjustified comments against Islam. On the one hand, they wrong the Muslims with their comments and, on the other, misrepresent the Old Testament by suggesting that there will soon be a war between Muslims and the West—and, even worse, that this war is necessary. These Christian faults reflect a strategic vision in line with some radical zionist elements in Israel, and their error must be explained to them by fellow Christians.

**3- Radical and Atheistic Zionists**

Among those who desire such a "crusade" against Islam, some radical Israeli politicians and the like-minded Israeli lobby in America are the keenest. Instead of withdrawing from the Occupied Territories and making peace with the Arabs, they believe that Israel must continue its hard-line policies uncompromisingly. As the "Iron Wall" strategy proposed in the 1920s by the fascist zionist leader Jabotinsky requires, they would like to see Israel as a modern day Sparta[52] with America financing this war machine.

The American administration must be very cautious in its



Rabbi Meir Kahane

*The Kach, a radical organization established by Rabbi Meir Kahane in Israel that operates in America under the name of the Jewish Defence League, carried out activities against Muslims in Palestine. Kach embraces some fanatical ideas, among them the idea that Jews are superior to all other people and that all non-Jews are animals (goyim). For this very reason, they advocate the ethnic cleansing of all Arabs in all lands ruled and occupied by Israel. The murder of 67 Muslim worshippers, along with the wounding of 300 others, in the Ibrahim Mosque in 1994 was just one of this fanatic group's deeds.*

dealings with this radical view. However, there are orthodox Jews who demand that Israel defend peace, as true Judaism requires, and who advocate peace between Jews and Arabs. They must stand up to this radical movement and stop those who wish to drag the world into conflict from doing so.

As for the Islamic world, the most fundamental issue is to establish a union. Given the current lack of a central authority that represents all Muslim countries, the West finds it very difficult to establish a civilizational dialogue on a sure footing. Sometimes, exceptional actions are blamed on Muslims in general, and, at other times, issues concerning the Islamic world are treated as isolated incidents. Hence, the resulting wrong strategies and harmful incidents cause tension in the Islamic world as well as disorder in the West. Not having a central institution to protect the rights of Muslims, express their joint decisions and demands, and provide guidance for the West causes great difficulties. Thus, the necessity of our proposed Turkish Islamic Union becomes apparent once more.

A CALL FOR A TURKISH-ISLAMIC UNION



This book was written in the summer of 2003. It would have been very difficult to speak about a Turkish Islamic Union 20, 30, 40, or 50 years ago, because neither the world in general nor the Islamic world in particular fulfilled the necessary criteria for forming such a union. To the contrary, many conditions would have prevented it. However, after a series of changes from 1980 onward, the idea of such a union was no longer unrealistic. Let's examine these changes one by one.

## *Muslims Have Become Freer*

The last "Turkish Islamic Union" was the great Ottoman Empire. Since its collapse, the Islamic world has been divided into many nation states that remained, some for a prolonged period of time, under colonial rule. From 1920 onward, most of the Middle East, North Africa, the Indian Subcontinent, and the Muslims of Southeast Asia came under the rule of European colonial powers, in particular France and Britain. Muslims of Central Asia and the Caucasus first fell under the rule of the Russians and later on, and even worse, the Soviets. The Balkan Muslims came under the rule of such non-Muslim people as the Serbs and Croatians, whose rulers, after the Second World War, accepted communism.

In short, the majority of Muslims lived under colonial rule. With the end of colonialism in the 1950s and 1960s,

Muslims began to achieve their independence. Britain first withdrew from the Indian subcontinent and then the Middle East. In the Indian subcontinent, India, West and East Pakistan (later to become Bangladesh), were created. In the Middle East, the various Arab nations gained their independence. In Southeast, Malaysia and Indonesia declared their independence in 1965.

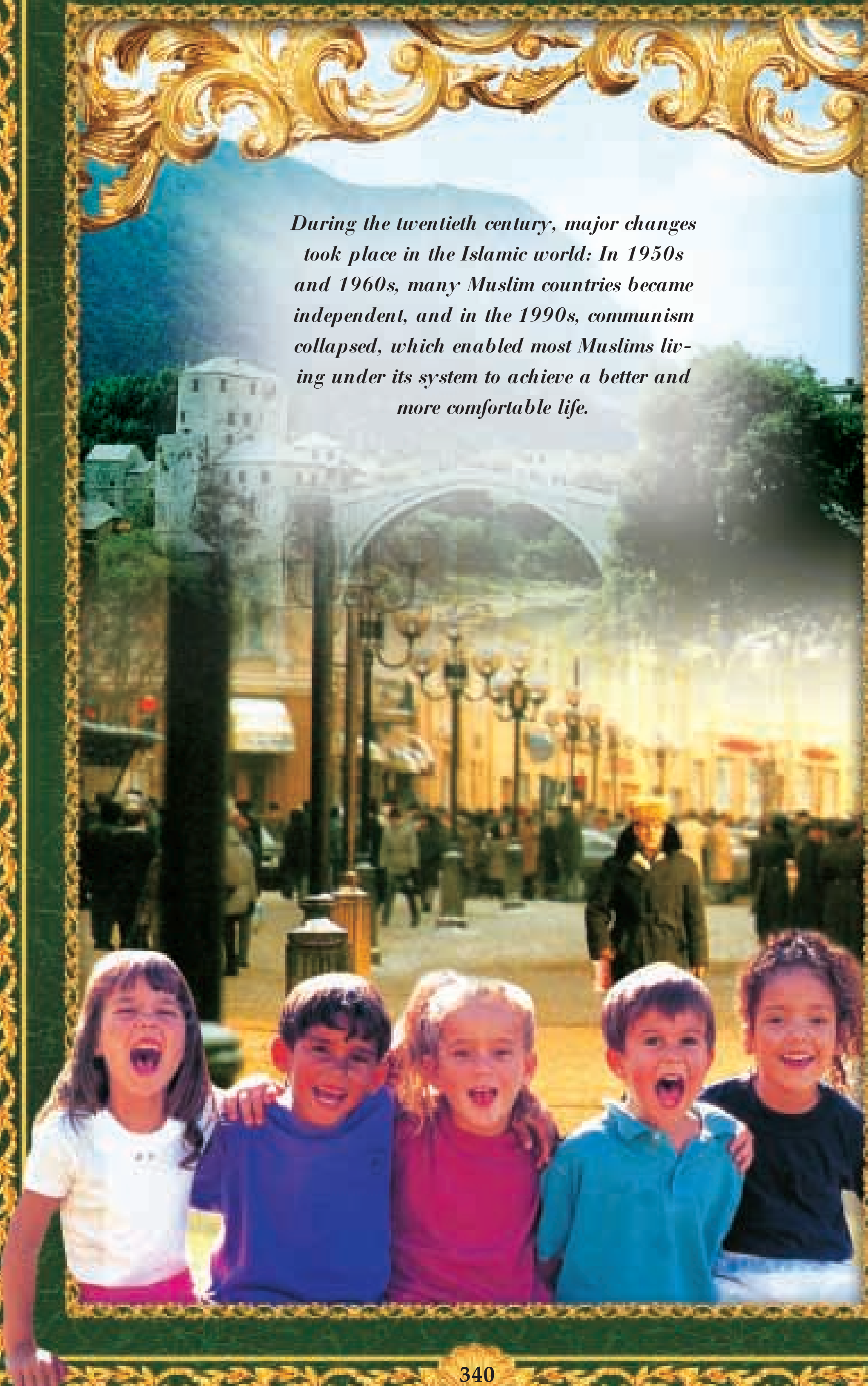
At the end of the 1980s the Eastern Bloc disintegrated, and in 1991 the Soviet Union collapsed and many Muslim peoples won their independence. In Central Asia, the Muslim Turkish nations finally rid themselves of Russian/Soviet rule after 150 years and became independent republics. The end of communism also freed the Balkan Muslims. Bosnia-Herzegovina was freed from Serb-dominated Yugoslavia and emerged as a Muslim nation in central Europe, and Albania was freed from Enver Hoxha's oppressive and bloodthirsty communist regime.

Except for Muslims living as minorities in various countries or under occupation (e.g., Palestine and Kashmir), Muslims now rule themselves. This great political change made it possible to speak of a Turkish Islamic Union.

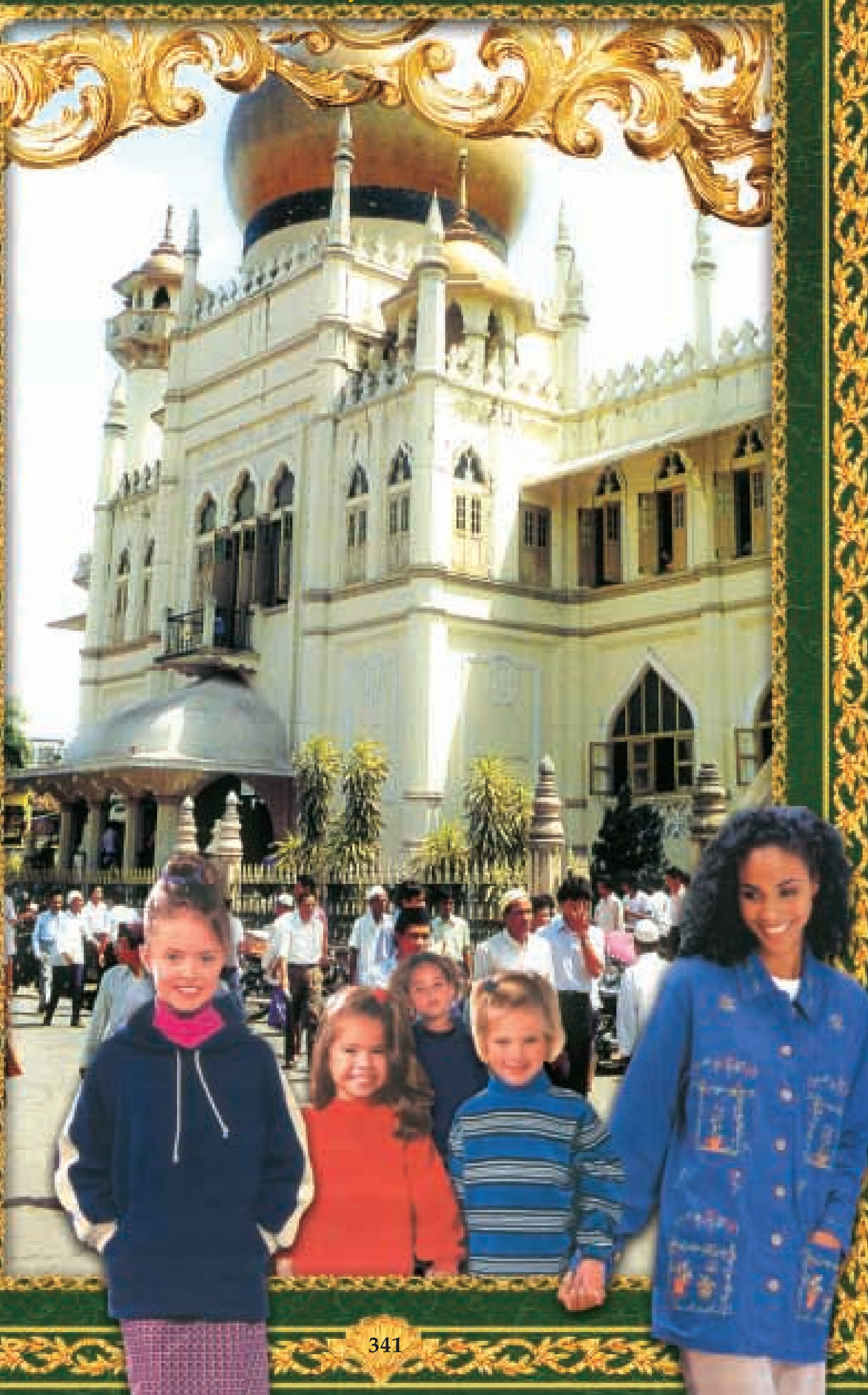


Harun Yahya - Adnan Oktar





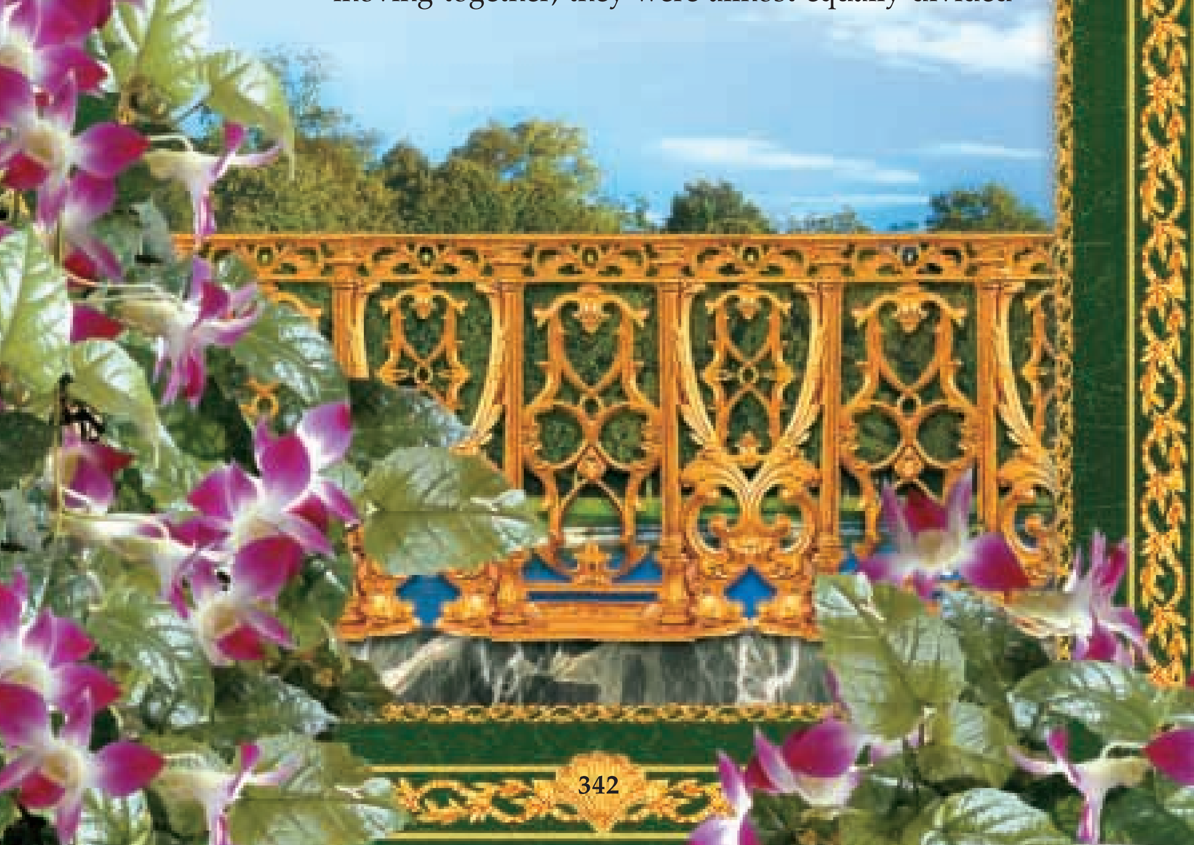
*During the twentieth century, major changes took place in the Islamic world: In 1950s and 1960s, many Muslim countries became independent, and in the 1990s, communism collapsed, which enabled most Muslims living under its system to achieve a better and more comfortable life.*



## *Irreligious Ideologies Are Losing Their Effect*

Even though Muslim nations became independent from the 1950s onward, this did not necessarily mean that they had gained awareness. To the contrary, in some of these Islamic countries, ideologies opposing the central tenets of Islam became dominant. One example is Arab socialism, which deeply affected the Arab world in the 1950s-1960s. Suddenly, militant Arab nationalism that was incompatible with Islam's morality and based upon Marxist methods and rhetoric became prominent. Although, it receded almost as quickly as it had appeared, it wasted time and caused tension.

Apart from that, Muslim nations were scattered between extremes and were divided into two main camps dominated by America and the Soviet Union. Nevermind moving together, they were almost equally divided



between these two poles. Most Arab countries were close to the Soviet Union. "Muslim" Egypt saw no problem in siding with India during its war with Muslim Pakistan. It only became possible to define the Islamic world as such in terms of politics, strategy, and culture after the cold war ended, when the "Islamic world" began to play an important role.

The process of cleansing the Islamic world from the remnants of the cold war era still continues. The developments taking place alongside this suggest that a more democratic and compassionate climate is taking shape, one that will create a more conducive atmosphere for a better understanding, telling, and practicing of the Qur'an's values. Traditional intra-Muslim differences are softening with recent developments in the Middle East, such as Iraqi Sunnis and Shi'ahs praying together in the same mosque for the first time in history.



## *Civilization Becomes Important in International Relations*

The end of the cold war ended the "compulsory" division of Muslims into two opposing political camps. Civilizations, instead of political ideologies, have begun to gain ground. As Samuel Huntington said, people were no longer defined by the question of "which side are you on?" but of "who are you?"[53] For many people, spread out from the Balkans to Central Asia, and from the Far East to Africa, who previously had identified themselves as "socialist," "Yugoslav," "Soviet," "anti-communist," or "nationalist," it became more important to determine which civilization they represented.

Huntington's "clash of civilizations" theory, which expresses this fact, is important in this regard. Huntington predicted that the twenty-first century would be defined by civilizations, rather than nation states or political groupings, and that the dominating identity would be the "civilization" identity. And, he was right. He also correctly predicted that these civilizations would be based upon religion. However, he was wrong to suggest that conflict would determine the relationship between civilizations, for it is more likely that this relationship will be based upon friendship and cooperation. To make this happen, all that Huntington and others who think like him must do is to abandon the biased Social Darwinist worldview that misdirects them.

The end of the cold war is not the only reason for the world to be defined in terms of civilizations. Another important reason is the fall of atheism and the rise of religion. These developments are closely associated with the beginning of the collapse of the materialist philosophies, due to new social and scientific discov-

eries that are disproving them, that have had a cultural monopoly over the world for the past two centuries. In particular, scientific developments are eroding the roots of materialism, and this enables people to see the evidence for Allah's existence more clearly. At a time in which belief in Allah is gaining momentum and people are turning anew to religious morality, faith in Islam is also growing rapidly.

## *Everyone Is Talking About Islam*

Another noticeable development is the universal recognition of the fact that Islam is the fastest growing religion in the world. Furthermore, Islam is the most important subject of current affairs. The situation of perhaps 30 or 40 years ago was altogether different. The world was thinking within the cold war's narrow ideological framework and many people believed, due to the materialistic worldview's influence, that religious morality could not be a defining factor in the lives of people and communities. But at the beginning of the 1980s, Islam suddenly became the most talked about subject on the planet, and the West realized that Islam's morality was a great power that could set people as well as nations in motion.

In the 1990s, the West's interest in Islam increased further, as indicated, in part, by the rise in the number of articles on Islam appearing in the media. The greatest interest in Islam came after 9/11, a tragedy that was totally contrary to Islam's morality. Westerners, in particular Americans, began to make great efforts to understand and know Islam closely. Currently, researchers and members of the media are very interested in Islam. Even though some of this research is biased, it is drawing the world's




*Islam is the most rapidly spreading religion in the world. Many people in the West are making an effort to learn about its morality and frankly express the admiration and interest they feel for Islam.*

attention to Islam and causing many more people to look at its morality. (For further information, please see Harun Yahya, *The Rise of Islam* [Kuala Lumpur: A. S. Noordeen, 2003].)

## *Increasing Global Dialogue and Solidarity between Muslims*

Another important development that cleared the way for the Turkish Islamic Union is globalization, a process that began in the 1980s and gained momentum in the 1990s with the ad-

vancements in communications technology, in particular the Internet. Some Muslims view globalization as the carrier of Western culture, and thus consider it to be a negative development. In reality, however, this process enables the whole world to enter into an intense cultural dialogue with itself in a common language. Globalization also makes it easier for Muslims to access information and increase their cooperation and dialogue with each other to previously unseen levels. In effect, globalization has been an important catalyst for the Islamic world's ongoing enlightenment.

The Internet, an important gift to all of humanity, demonstrates the vast growth in dialogue between Muslims. Thanks to it, joint efforts expanded and the possibility of accessing information increased and diversified. As a result, whole new generations that think, read, develop ideas, and produce solutions were born across the world. Dr. Farish A. Noor, a Malaysian political scientist who teaches at Freie University of Berlin as visiting professor, says the following about globalization's effect on the Islamic world:

> *As a result of improving communications technology and facilitating the freeflow of information and knowledge, Muslims are now free (or freer) to go directly to the core of Islamic learning itself: The major texts, narratives and ideas of Islamic thought are no longer confined to rare books stored in remote libraries...*
>
> *One of the consequences of this breakdown of traditional hierarchies and rigid educational structures is the creation of new Islamically-conscious and educated constituencies. Access to Islamic texts and knowledge has meant that Muslim women and lay Muslims are also allowed to learn, discuss and comment more about Islam. This is happening all over the Muslim world thanks to the creation of global Islamist networks...*[54]

To use Noor's terminology, "these are glimpses of a Muslim world where time and space no longer serve as barriers."[55]

Both the Internet and the global media unite the world's Muslims. An event in one Islamic nation can be watched in all others at once, and thus becomes an issue for Muslims everywhere. All of these means demonstrate that the Islamic world can look forward to a much brighter future.

## Westerners' Search for the Ottomans

As we have been stressing from the onset, creating the Turkish Islamic Union will benefit Muslims and non-Muslims alike and will have a just, democratic, and progressive nature. After its formation, other civilizations, especially the West, will be dealing with a stable and trustworthy authority with which they will be able to have friendly and peaceful relations. As the Turkish Islamic Union will be responsible for preventing and curing the radical elements that appear in the name of Muslims, the West will have no cause for such worries.

One sign that foretells this union's arrival is its necessity, which the West recognizes. A power vacuum on old Ottoman soil has been diagnosed, and the idea that setting up a similar system could cure the problem is finding a growing audience. As history shows, the Ottoman Empire brought peace and stability to this area. And, based upon this success, applying the Ottoman model to this troubled area will go a long way toward solving its current problems and unrest. For example, in his article, entitled "A World Still Haunted by Ottoman Ghosts" *The New York Times* (March 9, 2003), David Fromkin begins by saying that "A ghost has been haunting the United States. It is the specter of the

Ottoman Empire" and continues:

*Today, the more ambitious spirits in the Bush administration propose not merely to invade Iraq, but to use it as a base for transforming the Arab Middle East. Once before in modern times, Western countries—England and France—set about re-making these Ottoman lands. After emerging victorious from World War I, they redrew the map of the Middle East. Iraq was one of the artificial states to emerge.*

*After World War I, Britain and France, by defeating the Ottoman Empire, won control of the Arab lands, and with it, a tantalizing bauble: the likelihood that vast deposits of oil might be found there.*

*The Europeans and their American business partners hoped to establish stable and friendly regimes. After they redrew the borders in the early 1920's, Britain and France introduced a state system, and sought to supply political guidance too. But the system did not endure. Instead, the area grew more turbulent and unsettled.*

*Looking back, it is clear that many characteristics of the Middle East, some of which President Bush would like to change, were shaped by the five centuries of Ottoman rule.*[56]

British journalist Timothy Garton Ash expressed similar views in an article published in *The Guardian* (March 27, 2003). Ash, dealing with the problems of Albanians in Kosovo and the Kurds in northern Iraq, says "in both cases, we are still wrestling, nearly a century later, with the legacy of the Ottoman empire," and concludes:

*Let's face it: when this bleedin' war is over, we'll be back in 1918, confronting many of the same questions in the same places that our grandparents wrestled with, from the Balkans*

***to the Middle East. And we still don't have answers. Sometimes I think we should reinvent the Ottoman empire.***[57]

It is obvious that at a time when even the West is discussing how to reinvent the Ottoman Empire, Muslims should give it serious consideration. The developments taking place since the beginning of the fifteenth century Hijri show that Muslims are at a historic crossroad. We all must be worthy of this responsibility.

**THE OTTOMANS LEFT AND PEACE CAME TO AN END**
***The New York Times* wrote that the fragmentation of the Ottoman Empire lay at the root of most of the international problems and conflicts.**

**The truth on which the world is agreed...**

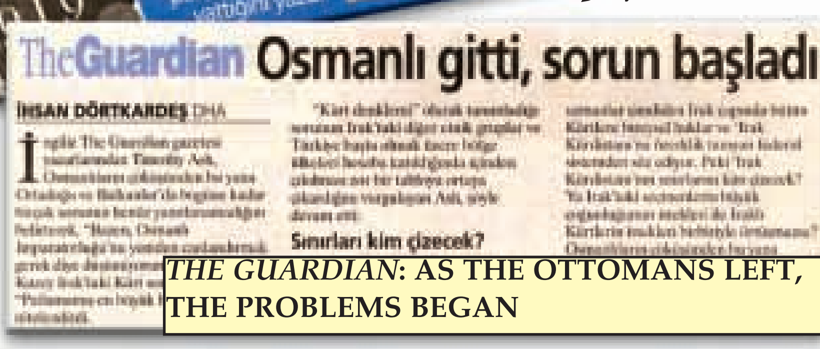

Osmanlı gitti barış bitti

Dünyanın birleştiği gerçek...

New York Times gazetesi, uluslararası sorun ve savaşların çoğunun kökeninde Osmanlı İmparatorluğu'nun parçalanmasının yattığını yazdı.

'Churchill bile engel olamadı...'

**Daily Turkiye, 3.12.2002**


The Guardian Osmanlı gitti, sorun başladı

İHSAN DÖRTKARDEŞ DHA

Sınırları kim çizecek?

***THE GUARDIAN*: AS THE OTTOMANS LEFT, THE PROBLEMS BEGAN**

**Daily Milliyet, 28.4.2003**

Daily Ortadogu, 4.12.2002



# OSMANLIYI ARIYORLAR

Kafkaslar'dan Balkanlar'a ve Ortadoğu'ya kadar birçok ülkede b... bitiminden...

**THEY WISH THE OTTOMANS WERE BACK**

The fact that present day wars in many countries, from the Caucasus to the Balkans and the Middle East, began with the end of Ottoman rule is on foreigners' agendas.

Daily Yeni Safak, 18.12.2001



# Osmanlı gitti, barış bitti

**THE OTTOMANS LEFT AND PEACE CAME TO AN END**



Daily Bugun, 17.09.2009

Türkiye ve Suriye karşılıklı vize kaldırdı

TURKEY AND SYRIA HAVE LIFTED THE VISA REQUIREMENTS BETWEEN THEM

DOLMABAHÇE'DEKİ ÇALIŞMA OFİSİNDE BAŞ BAŞA GÖRÜŞME

Suriye sınırında artık her gün bayram!

EVERYDAY IS NOW A FEAST ON THE SYRIAN BORDER

Daily Star, 24.07.2009

Ortadoğu'da dev birlik

A GIANT UNION IN THE MIDDLE EAST

Daily Zaman, 20.09.2009

Daily Bugun, 18.09.2009

Basra ve Edirne birbirine bağlanacak

BASRA AND EDIRNE WILL BE LINKED TOGETHER

Daily Milli Gazete, 6.06.2008


"Önce İslâm Birliği"

Gücümüzü aramızdaki çekişmelerle tüketiyoruz

Kur'an'ın üçte biri diyalogdan bahsediyor

"BEFORE ALL ELSE, TURKISH-ISLAMIC UNION"

Daily Sabah, 10.02.2009


Hürriyet Gazze'de

BU SORUNU YENİ OSMANLILAR ÇÖZER

THE NEW OTTOMANS WILL RESOLVE THIS PROBLEM

Daily Vakit, 17.07.2009


Müslümanlar İslâm Birliği ile AYAĞA KALKABİLİR

MUSLIMS CAN GET BACK ON THEIR FEET WITH ISLAMIC UNION

## We Are Making Step by Step Progress toward the Turkish-Islamic Union

There has been an apparent acceleration toward the formation of the Turkish-Islamic Union since this book was first published. The active role in foreign policy and fine results obtained by Turkey have confirmed that it must be the leader of the Turkish-Islamic world, while major steps have also been taken within the Turkish-Islamic world. These major advances include the acceleration toward the establishment of an Islamic Common Market, Syrian officials raising the question of lifting the border between Syria and Turkey, Iraqi leaders calling for unification with Turkey, the peoples of many Turkish-Islamic countries saying "We want the Turkish-Islamic Union," historic developments between Armenia and Turkey and the raising of the question of opening the border, headlines referring to the need of the world for a new Ottoman Empire, increased economic and cultural collaboration between Muslim countries, and a large number of reports in the foreign press referring to the need for Turkey as leader.

These developments will gather pace in the future, and the world will soon witness the foundation of the Turkish-Islamic Union.

**Daily Turkiye, 20.10.2008**


Balkanlar Osmanlı'yı arıyor

THE BALKANS ARE LONGING FOR THE OTTOMANS




Daily Hurriyet, 10.02.2009

Daily Yeni Asya, 27.04.2009

Daily Milliyet, 17.02.2009

# CONCLUSION



## *THE BRIGHT FUTURE AWAITING THE WORLD*

Throughout this book, we have examined the situation of the Turkish-Islamic world, the urgent need for creating the Turkish Islamic Union, and the resulting benefits of it for Muslims and other nations alike. As we saw in the previous chapter, recent developments clearly show that the Islamic world is ripe for great and fundamental change. The Qur'an and the hadith literature suggest that the approaching period will be a bright one for the world's Muslims, Allah willing. Setting up the Turkish Islamic Union will speed up the process and begin a new era of plenty and prosperity for humanity in general.

The current situation may seem to be very negative at first look, whereas in reality each negative development signals the approach of a blessed period. War, destitution, famine, oppression, and tyranny against Muslims across the world are signs of the End Times foretold by our Prophet (may Allah bless him and grant him peace). That all of these events are taking place is also a clear sign that the global rule of Islamic morality is approaching, as prophesized by our Prophet (may Allah bless him and grant him peace) (Allah knows the truth). Therefore, the current situation must not cause Muslims to feel despair and hopelessness; on the contrary, it should motivate them and increase their zeal and excitement. In addition, they

must act with the awareness that despairing of solace from Allah is not an option, for

> **Do not despair of solace from Allah. No one despairs of solace from Allah except for people who disbelieve. (Surah Yusuf: 87)**

The great scholar Bediuzzaman Said Nursi explained, in his famous the Damascus Sermon (Hutbe-i Samiye), the conditions in which Muslims live, warned of the dangers of falling into despair, and spoke of the bright future awaiting them, as follows:

*Despair is the most detrimental sickness. It has permeated into the heart of the Islamic world... Such a despair that it has stifled our sublime morality, swerving our attention from the interests of the general to our personal interests. It is the very same despair that has broken our spiritual might... Despair is the most dreadful sickness of our people... It is the pretext of the coward, the inferior and the helpless... It is only Islam which will truly and spiritually pervade the continents of the future and lead humanity to bliss both in this world and the next.*[58]

## *The End Times*

The hadith literature is the foremost source that reveals the Islamic world's bright future. This literature, which describes in great detail the nature of the End Times (the period before the Last Day), reveals that these signs bear a great resemblance to hundreds of events taking place right now. Some of the most prominent signs of the appearance of Hazrat Mahdi (pbuh) are that people seek to distance themselves from the purpose of their Creation and, consequently, participate in society's spiritual break-down by altering Allah's law, openly denying Allah's existence, spreading disorder around the world, and increasing decadence. Other signs include frequent natural disasters (e.g., earthquakes and floods, droughts and famines); increasing warfare, conflict, and bloodshed; emergence of bid'ats (innovation, changing the original teaching of the Prophet); widespread poverty; astonishing and shocking events; and the

almost complete disappearance of contentment and stability. In the End Times, murder, killing, and fighting will intensify, and the oppression of Muslims will worsen. In addition, Muslims living during this time will be subjected to such violence and tyranny that most of them will not be able to find a way out of the cruel environment in which they live.

Following this difficult and disordered period, Allah will send a holy savior, the Mahdi (one who guides to the righteous path), who will deliver people from the darkness of ignorance into the light of true knowledge. This blessed person will first enlighten the Islamic world and then bring peace, love, and morality to the entire world. With his arrival, all anti-religious ideologies that deny Allah's existence will be completely refuted, religious morality will be returned to its original pure state, as revealed by the Qur'an and the hadiths, and the Islamic world will gain economic, political, and social power.

The hadiths also reveal that the Prophet Jesus (pbuh) will return to Earth during the End Times. His second coming is one of the greatest events of the End Times, and is revealed by a number of hadiths and many Qur'anic verses. Allah reveals in the Qur'an that the Prophet Jesus (pbuh) was not killed or crucified, but that He caused the people to see it that way, and then raised him to His Presence. (For further information, please see Harun Yahya, *Jesus Will Return* [London: Ta-Ha Publishers Ltd., 2001]). This fact is revealed in Surat an-Nisa':

**And [on account of] their saying: "We killed the Messiah, Jesus son of Maryam, Messenger of Allah." They did not kill him and they did not crucify him, but it was made to seem so to them. Those who argue about him are in doubt about it. They have no real knowledge of it, just conjecture. But**

**they certainly did not kill him. Allah raised him up to Himself. Allah is Almighty, All-Wise. (Surat an-Nisa': 157-158)**

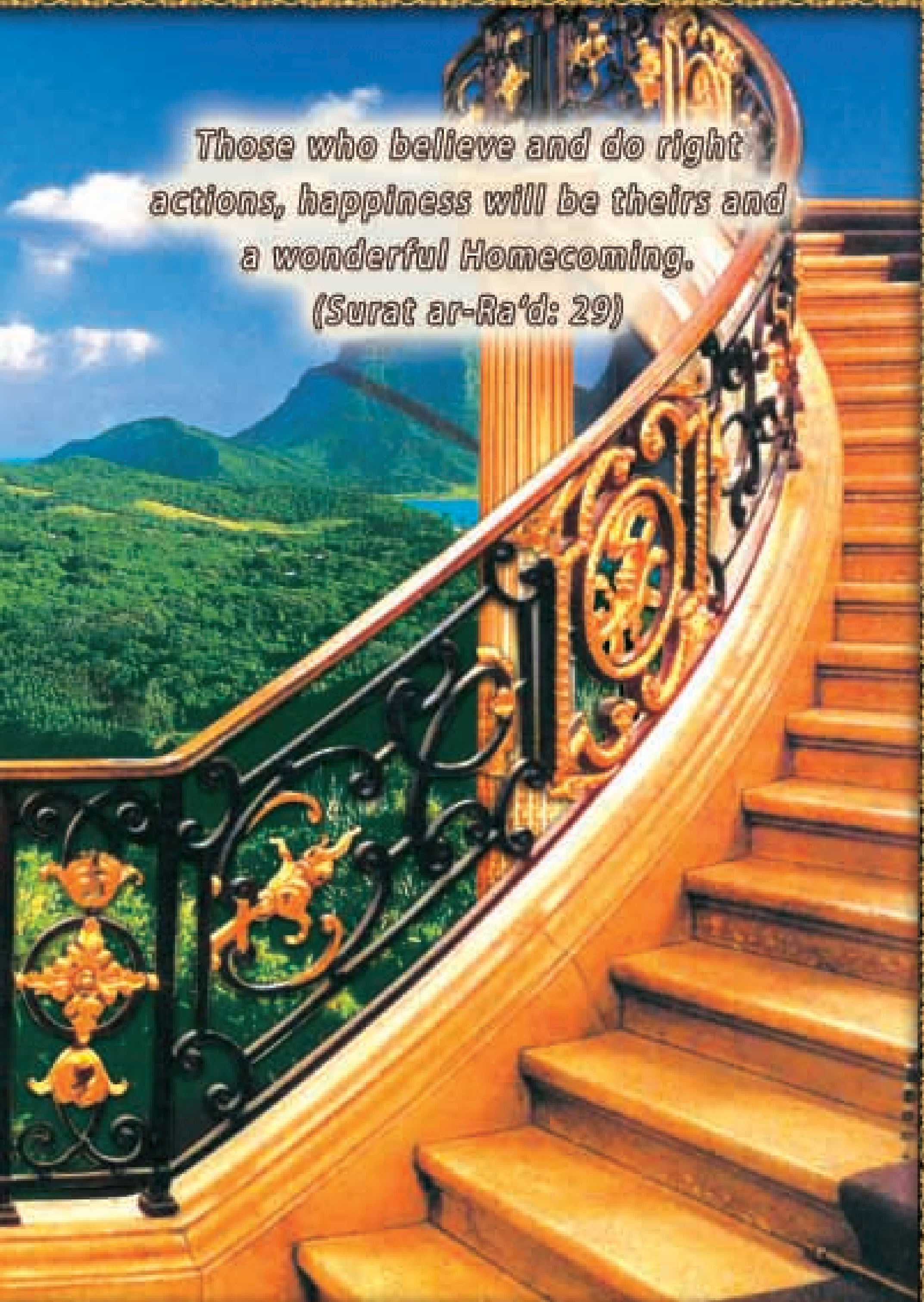
When the Prophet Jesus (peace be upon him) returns, he will be recognized by his respectability, honor, and superiority, just like all of the other prophets were. Those who see him will recognize him instantaneously and have no doubt in their hearts. One factor that will make him known is his lack of relatives, family, and anyone who knows him from before. No one will know him by his voice, physical appearance, or face on his return. No one will be able to say: "I know him from before," because everyone who knew him will have lived and died 2,000 years ago.

When the Prophet Jesus (pbuh) returns, he will rule by the Qur'an. He will free Christians from their

myths and invite them to live by the Qur'an's values. This way, Islam and Christianity will unite into one faith, and the world will enter a new golden era in which peace, happiness, security, contentment, and prosperity rule. The Golden Age, like the time of our Prophet (may Allah bless him and grant him peace), will be a blessed period characterized by justice instead of cruelty. There will be so much prosperity that people who want to give alms to the poor will not be able to find anyone to accept them. Developments in science and technology will raise the quality of life, and goodness and comfort will increase. Wherever they turn, people will see prosperity and beauty.

Some of the Prophet's (may Allah bless him and grant him peace) haditths on the End Times are listed below.




Those who believe and do right
actions, happiness will be theirs and
a wonderful Homecoming.
(Surat ar-Ra'd: 29)

## THE PROPHET JESUS (PBUH) AND HAZRAT MAHDI (PBUH) WILL APPEAR IN THIS CENTURY

Works by great and esteemed scholars of Ahl al-Sunnah, including Sunan Abu-Dawud and Maktubat of Imam Rabbani, explicitly state that Allah sends an individual every century in order to revive and rid religious morals of any innovations:

*"Allah will raise for this community at the beginning of <u>EVERY HUNDRED YEARS</u> the one who will renovate its religion for it." (Sunan Abu Dawud, 5/100)*

One hadith handed down from our Prophet (may Allah bless him and grant him peace) states that Hazrat Mahdi (pbuh) will appear in 1400 in the words:

***"People will gather around Hazrat Mahdi (pbuh) in the year 1400."*** (Risalat al-Huruj al-Mahdi, p. 108)

The religious moral values of Islam will rule the whole world, as the result of a specific process, in this century, while the system of the dajjal (the antichrist) that opposes those values will entirely disappear. But following this period of progression, that will last for approximately 100 years, the world will again find itself in a phase of degeneration, around the 1500s according to the Islamic calendar. In one hadith narrated by many scholars, including Imam Ahmad Ibn Hanbal, a great Ahl al-Sunnah hadith and Islamic jurisprudence scho-

lar, our Prophet (may Allah bless him and grant him peace) provides important information about the beginning of human history by saying that 5600 years had passed up until his own day:

*Ahmad Ibn Hanbal transmitted in his 'Ilal:*

*FIVE THOUSAND SIX HUNDRED YEARS HAVE PASSED FROM THIS WORLD. (Al-Burhan fi Alamat al-Mahdi Akhir al-zaman, p. 89)*

Many other hadith contain explicit references to the life span of the world being 7000 years:

*Anas Ibn Malik narrates that the Messenger of Allah (may Allah bless him and grant him peace) said: THE LIFE SPAN OF THE WORLD IS SEVEN DAYS IN THE DAYS OF THE HEREAFTER. Almighty Allah has said: ONE DAY IN THE SIGHT OF YOUR LORD IS LIKE A THOUSAND OF YOUR YEARS. Allah will ASCRIBE THE EQUIVALENT OF GOOD DEEDS OF THE SEVEN THOUSAND YEARS OF THE AGE OF THIS WORLD to the one who meets the need of any of his brothers in the faith on the path of Allah as if he spends his days in fasting and his nights in worship. (Al-Burhan fi Alamat al-Mahdi Akhir al-zaman, p. 88)*

*Narrated from Daqqaq Ibn Zaid al-Juhani:*

*I told the Messenger of Allah (may Allah bless him and grant him peace) of a*

*dream I had had. In that dream the Messenger of Allah (may Allah bless him and grant him peace) was at the top step of a seven-**stepped pulpit. He said: THE SEVEN-STEPPED PULPIT YOU SEE IS THE SEVEN THOUSAND YEARS OF AGE OF THIS WORLD.** (Al-Burhan fi 'Alamat al-Mahdi Akhir az-Zaman, p. 8)*

Said Nursi, the renovator of the Islamic 1300s and the greatest one of the last millennium, cited the 1500s as the period of dominion of Islamic moral values. He stated that Muslims would enjoy a time of clear and explicit victory up until then. He said that in the years after that, the rise of the moral values of Islam would come to an end and that the Last Day would break for the unbelievers in the Islamic year 1545. (Allah knows the truth.)

*"A group from my community will remain in truth until Allah's command [the Last Day]."*

*The abjad calculation of the clause "A group from my community..." which is **1542 (2117) implies its (the community's) time of survival. The abjad calculation of the clause "will remain in truth" (when the gemination mark is counted) gives 1506 (2082)**; it indicates until that date (2082) it will continue its work of enlightenment **evidently and obviously, and maybe victoriously**; then until 1542 (2117) in secrecy and defeat. **The abjad calculation of the clause "until Allah's command" (when the gemination mark is counted) suggests that THE LAST DAY WILL BEFALL the unbelie-***

*ver in 1545 (2120). (Kastamonu Addendum, p. 33)*

The great Sunni scholar al-Barzanji states that the life span of the world will not last until the Islamic 1600, in other words, that the Last Day is expected to come in Islamic 1500s by Allah's leave. (Allah knows the truth.)

*THE LIFE OF THIS COMMUNITY WILL EXCEED 1,000 YEARS, YET BE LIMITED TO 1,500 YEARS ... (Muhammad ibn 'Abd ar-Rasul Barzanji, Al-Isha'ah li Ashrat as-Sa'ah, The Portents of the Last Day, p. 299)*

Suyuti's statement made on the basis of the hadith handed down from our Prophet (may Allah bless him and grant him peace) is as follows:

*"THE LIFE OF MY COMMUNITY WILL NOT EXCEED 1,500 YEARS. (Suyuti, al-Kasfu an Mujawazati Hazihil Ummah al-Alfu, al-hawi lil Fatawi. 2/248, Tafsir Ruh-ul Bayan. Bursawi 4/262, Ahmad ibn Hanbal, Kitab al-'Ilal, p. 89)*

As is clear from the hadith of the Prophet (may Allah bless him and grant him peace) and statements by great Islamic scholars, the Islamic 1400s we are now living in is the age of the coming of Hazrat Mahdi (pbuh). The Prophet Jesus (pbuh) will return to earth in this century, Hazrat Mahdi (pbuh) will appear and the moral values of Islam will rule the world.

## *The Characteristics of the Era in which Hazrat Mahdi (pbuh) Will Appear*

*Hazrat Mahdi (pbuh), one of my children, comes into being revitalizing the Sunnah of Allah, by the blessing of Allah, upon the approach of the Day of Judgment and the weakening of the faithful ones' hearts because of death, hunger, the disappearance of the sunnah and the emergence of innovations, and the loss of means by which to enjoin the right and forbid the wrong. His justice and prosperity will ease the hearts of the faithful, and friendship and love will settle between the non-Arab and Arab nations.*[59]

*At a time when the world will be in harj (utter confusion and disorder), fitna (turbulence) will appear, roads will be cut, some people will attack others, the old will not have mercy on the young and the young will not show respect to the old, Allah will send someone (Hazrat Mahdi [pbuh]). This person will eradicate hostility and conquer the castles of perversion, uphold the faith in the End Times just as how I upheld it formerly, and will fill this Earth with justice where violence prevailed before.*[60]

*Disorder, corruption, and fear will emerge in the West ... Corruption will proliferate.*[61]

*A kind of corruption will surface, from which no party will be able to protect*

*itself, and spread immediately to every direction...*[62]

*Before Hazrat Mahdi (pbuh) appears, trade and roads between nations will be cut and strife among people will grow.*[63]

*Hazrat Mahdi (pbuh) will not emerge unless innocent people are massacred, and will appear when those on Earth and up in the sky can no longer put up with such massacres.*[64]

## The Way of Life during Hazrat Mahdi's (pbuh) Time

*Just as our Prophet upheld Islam at the beginning, Hazrat Mahdi (pbuh) will uphold Islam at the end.*[65]

*Grudge and mutual hatred will be lifted (removed)... Earth will be filled with peace, just as a vessel is filled with water; the word (kalima) will become one (i.e., only Islam will prevail) and only Allah will be worshipped; the battle will put down its weapons (i.e., come to an end).*[66]

*During this time, wolves and sheep will play together, and snakes will not harm children. People will sow only a handful of seeds, yet reap 700 handfuls of them. Hypocrisy, interest, adultery, and drinking habits will end, and there will be no breach of trust. ... And there will no longer be anyone who will not like our Prophet (may Allah bless him and grant him peace).*[67]

*In the Last Times, a khalifa (successor) will distribute wealth without even counting it.*[68]

*No enmity will remain between anyone, and all enmity, fighting, and envy will definitely disappear.*[69]

*At that time, those in the heavens and on Earth, and all wild animals, birds, and even fish in the oceans, will rejoice at his caliphate. In his time, even the rivers will run abundantly. Hazrat Mahdi (pbuh) will bring out the treasures.*[70]

*During this (period), my ummah (people) will lead a comfortable and carefree life that they have never known before.*[71]

*During the time of Hazrat Mahdi (pbuh), justice will prevail to such an extent that every possession taken by force will be returned to its owner; furthermore, some other person's possession, even if it rests within one's teeth, will be given back to its owner. ... Security will prevail over Earth, and a few ladies on their own will be able to perform hajj without a group of men accompanying them.*[72]

As the hadiths quoted here reveal, the Islamic world is due for great and important change. As with everything else, Allah has written a destiny for the Islamic world, for: **"... Allah refuses to do other than perfect His Light"** (Surat at-Tawba: 32). Allah reveals in this verse that He will cause the Qur'anic values to spread around

the globe, that irreligious philosophies will collapse, and that evil will be destroyed so that peace and security can be brought to all people. Allah willing, these numbered days will be followed by the global establishment of Islamic morality, which will enable peace and security to descend upon humanity. It must not be forgotten that Allah stated:

**Allah has promised those of you who believe and do right actions that He will make them successors in the land, just as He made those before them successors; will firmly establish for them their religion, with which He is pleased; and give them, in place of their fear, security. "They worship Me, not associating anything with Me." Any who do not believe after that, such people are deviators. (Surat an-Nur: 55)**

Every Muslim must improve his or her character and increase the good deeds done for the benefit of Islam and the Muslims to prepare for this celebrated era. In order for the time to come quickly in which people will enter the religion of Allah en masse, one of the most important preparations is to create the Turkish Islamic Union.

## *Calling on the World of Islam*

At present, irreligious systems of thought are collapsing around the world and people are turning to faith and religious morality. Furthermore, Islam has become the most important subject on the world's agenda, and people's attention has turned toward the true religion. Our time's technological development has made intra-Muslim cooperation easier, and have created the opportunity to convey the beauty of Islamic morality to the masses.

However, parts of the Islamic world still suffer from poverty and ignorance. People who take advantage of this situation act in the name of Islam, but contrary to Islam, and thereby make Muslims accused in the eyes of

the world. Circles who oppose Islamic morality use the Muslims' present weakness and disorder to oppress them and plan even worse tyranny. The solution to the Islamic world's ongoing tension and conflict, both internal and external, lies in forming a Turkish Islamic Union that will unite all Muslims and guide them to the right path. Therefore, every Muslim must work for its creation.

All Muslim governments should prepare for the Turkish Islamic Union by developing their relations with other Muslim countries and organizing cultural activities that will help establish true Islamic morality in their countries. All Muslim NGOs, associations, charities, members of the media, and intellectual leaders should make genuine efforts to resolve the differences between Muslims and to

achieve unity and solidarity. All Muslims should work to create this Islamic unity, regardless of the mosque or school they attend, the Internet sites that they visit, and the charities or associations to which they belong. Moreover, they must encourage other Muslims to follow their example.

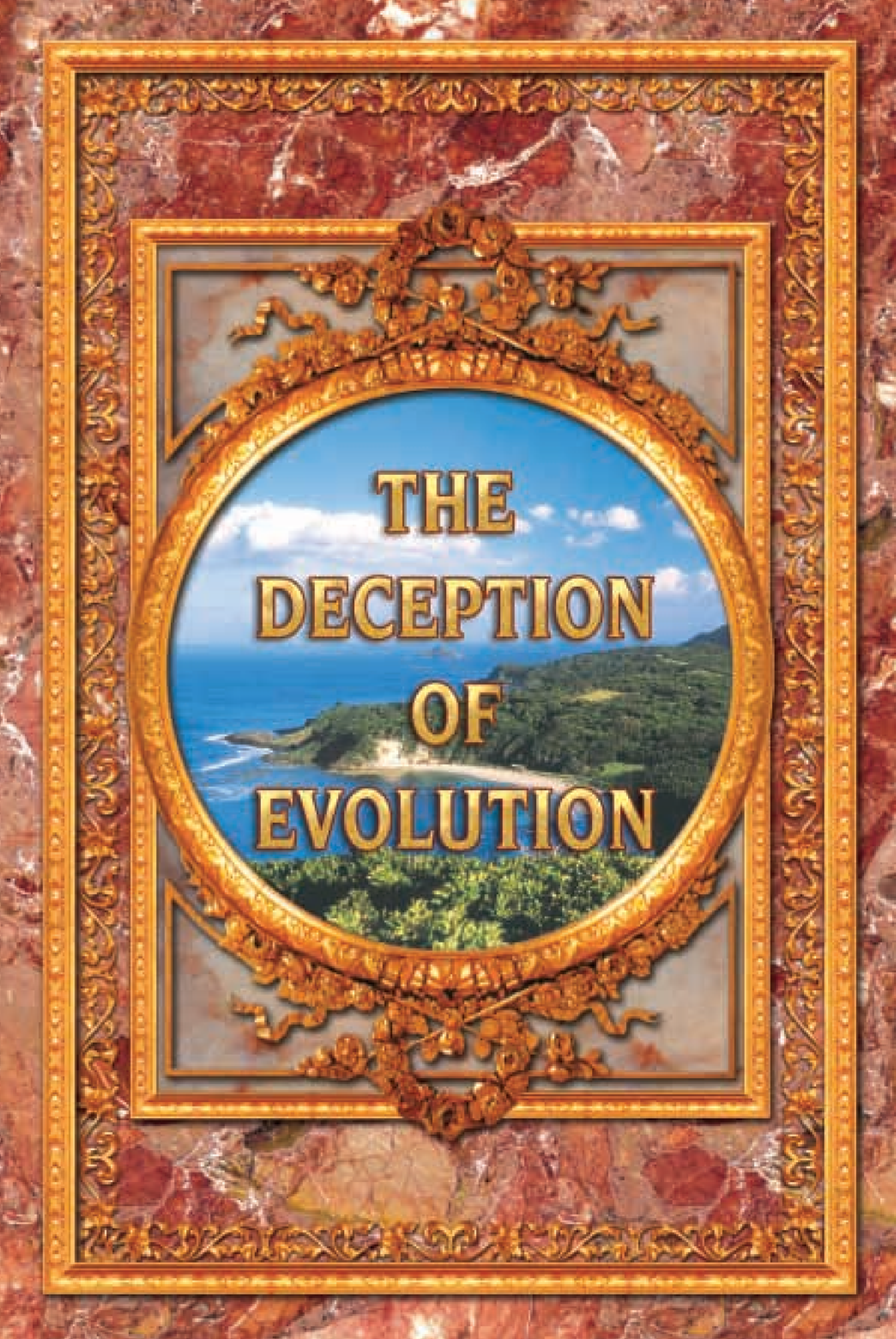
It is the prayer of all Muslims that the great Islamic civilization, one that will bring goodness, justice, and peace to Muslims and non-Muslims alike, will flourish once more. Allah willing, the formation of the Turkish Islamic Union will bring all of this about. All Muslims who wish to play a role in this holy duty should make the following prayer and then act upon it:

Come, let's heal the rifts between Muslims. Let's bridge the gaps between Muslims who do not pray in one another's mosques, who do not read each others books, and who are hostile to one another because of small ideological differences. Let's do away with such artificial segregations. Let the house of Allah, the mosque, be the place of worship of not this group or that sect but of all Muslims. Let every Muslim greet and talk with every other Muslim.

Let's end the disputes between communities or individuals, and let all Muslims work hand in hand in humility and compassion to serve Allah's religion. Let's not forget Allah's command:

> **Hold fast to the rope of Allah all together, and do not separate. Remember Allah's blessing to you when you were enemies and He joined your hearts together so that you became brothers by His blessing. You were on the very brink of a pit of the Fire and He rescued you from it. In this way, Allah makes His Signs clear to you so that, hopefully, you will be guided. (Surah Al 'Imran: 103)**




THE
DECEPTION
OF
EVOLUTION

Darwinism, in other words the theory of evolution, was put forward with the aim of denying the fact of Creation, but is in truth nothing but failed, unscientific nonsense. **This theory, which claims that life emerged by chance from inanimate matter, was invalidated by the scientific evidence of miraculous order in the universe and in living things, as well as by the discovery of about 300 million fossils revealing that evolution never happened. In this way, science confirmed the fact that Allah created the universe and the living things in it. The propaganda carried out today in order to keep the theory of evolution alive is based solely on the distortion of the scientific facts, biased interpretation, and lies and falsehoods disguised as science.**

Yet this propaganda cannot conceal the truth. The fact that **the theory of evolution is the greatest deception in the history of science** has been expressed more and more in the scientific world over the last 20-30 years. Research carried out after the 1980s in particular has revealed that the claims of Darwinism are totally unfounded, something that has been stated by a large number of scientists. In the United States in particular, many scientists from such different fields as biology, biochemistry and paleontology recognize the invalidity of Darwinism and employ the fact of Creation to account for the origin of life.

We have examined the collapse of the theory of evolution and the proofs of Creation in great scientific detail in many of our works, and are still continuing to do so. Given the enormous importance of this subject, it will be of great benefit to summarize it here.

## The Scientific Collapse of Darwinism

As **a pagan doctrine** going back as far as ancient Greece, the theory of evolution was advanced extensively in the nineteenth century. The most important development that made it the top topic of the world of science was Charles Darwin's *The Origin of Species*, published in 1859. In this book, he opposed, in his own eyes, the fact that Allah created different living species on Earth separately, for he erroneously claimed that all living beings had a common ancestor and had diversified over time through small changes. **Darwin's theory was not based on any concrete scientific finding; as he also accepted, it was just an "assumption."** Moreover, as Darwin confessed in the long chapter of his book titled **"Difficulties on Theory," the theory failed in the face of many critical questions.**

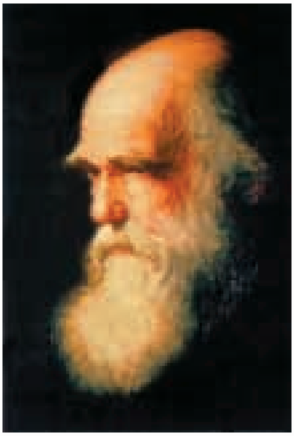
Darwin invested all of his hopes in new scientific discoveries, which he expected to solve these difficulties. However, contrary to his expectations, scientific findings expanded the dimensions of these difficulties. The defeat of Darwinism in the face of science can be reviewed under three basic topics:

1) The theory cannot explain how life originated on Earth.

2) No scientific finding shows that the "evolutionary mechanisms" proposed by the theory have any evolutionary power at all.

3) The fossil record proves the exact opposite of what the theory suggests.

In this section, we will examine these three basic points in general outlines:


*Charles Darwin*

## The First Insurmountable Step: The Origin of Life

The theory of evolution posits that all living species evolved from a single living cell that emerged on the primitive Earth 3.8 billion years ago. How a single cell could generate millions of complex living species and, if such an evolution really occurred, why traces of it cannot be observed in the fossil record are some of the questions that the theory cannot answer. However, first and foremost, we need to ask: **How did this "first cell" originate?**

**Since the theory of evolution ignorantly denies Creation, it maintains that the "first cell" originated as a product of blind coincidences within the laws of nature, without any plan or arrangement.** According to the theory, inanimate matter must have produced a living cell as a result of coincidences. Such a claim, however, is inconsistent with the most unassailable rules of biology.

## "Life Comes From Life"

In his book, Darwin never referred to the origin of life. The primitive understanding of science in his time rested on the assumption that living beings had a very simple structure. Since medieval times, spontaneous generation, which asserts that non-living materials came together to form living organisms, had been widely accepted. It was commonly believed that insects came into being from food leftovers, and mice from wheat. Interesting experiments were conducted to prove this theory.

Some wheat was placed on a dirty piece of cloth, and it was believed that mice would originate from it after a while.



Louis Pasteur

Similarly, maggots developing in rotting meat was assumed to be evidence of spontaneous generation. However, **it was later understood that worms did not appear on meat spontaneously, but were carried there by flies in the form of larvae, invisible to the naked eye.**

Even when Darwin wrote *The Origin of Species*, the belief that bacteria could come into existence from non-living matter was widely accepted in the world of science.

However, **five years after the publication of Darwin's book, Louis Pasteur announced his results after long studies and experiments, that disproved spontaneous generation, a cornerstone of Darwin's theory.** In his triumphal lecture at the Sorbonne in 1864, **Pasteur said: "Never will the doctrine of spontaneous generation recover from the mortal blow struck by this simple experiment."**[73]

For a long time, advocates of the theory of evolution resisted these findings. However, as the development of science unraveled the complex structure of the cell of a living being, the idea that life could come into being coincidentally faced an even greater impasse.



*Alexander Oparin*

## Inconclusive Efforts of the Twentieth Century

The first evolutionist who took up the subject of the origin of life in the twentieth century was the renowned Russian biologist Alexander Oparin. With various theses he advanced in the 1930s, he tried to prove that a living cell could originate by coincidence. These studies, however, were doomed to failure, and Oparin had to make the following confession:

> Unfortunately, however, the problem of the origin of the cell is perhaps the most obscure point in the whole study of the evolution of organisms.[74]

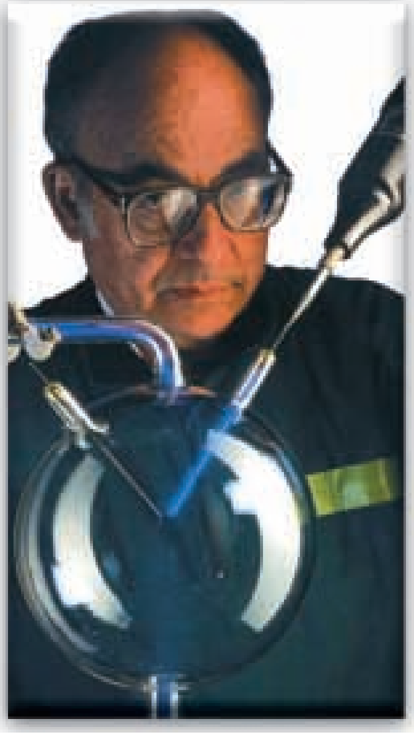
Evolutionist followers of Oparin tried to carry out experiments to solve this problem. The best known experiment was carried out by the American chemist Stanley Miller in 1953. Combining the gases he alleged to have existed in the primordial Earth's atmosphere in an experiment set-up, and adding energy to the mixture, Miller synthesized several organic molecules (amino acids) present in the structure of proteins.

Barely a few years had passed before it was revealed that **this experiment, which was then presented as an important step in the name of evolution, was invalid, for the atmosphere used in the experiment was very different from the real Earth conditions.**[75]

After a long silence, **Miller confessed that the atmosphere medium he used was unrealistic.**[76]

**All the evolutionists' efforts throughout the twentieth century to explain the origin of life ended in failure**. The geochemist Jeffrey Bada, from the San Diego Scripps Institute accepts this fact in an article published in *Earth* magazine in 1998:

> Today as we leave the twentieth century, we still face the biggest unsolved problem that we had when we entered the twentieth century: How did life originate on Earth?[77]



*Stanley Miller*

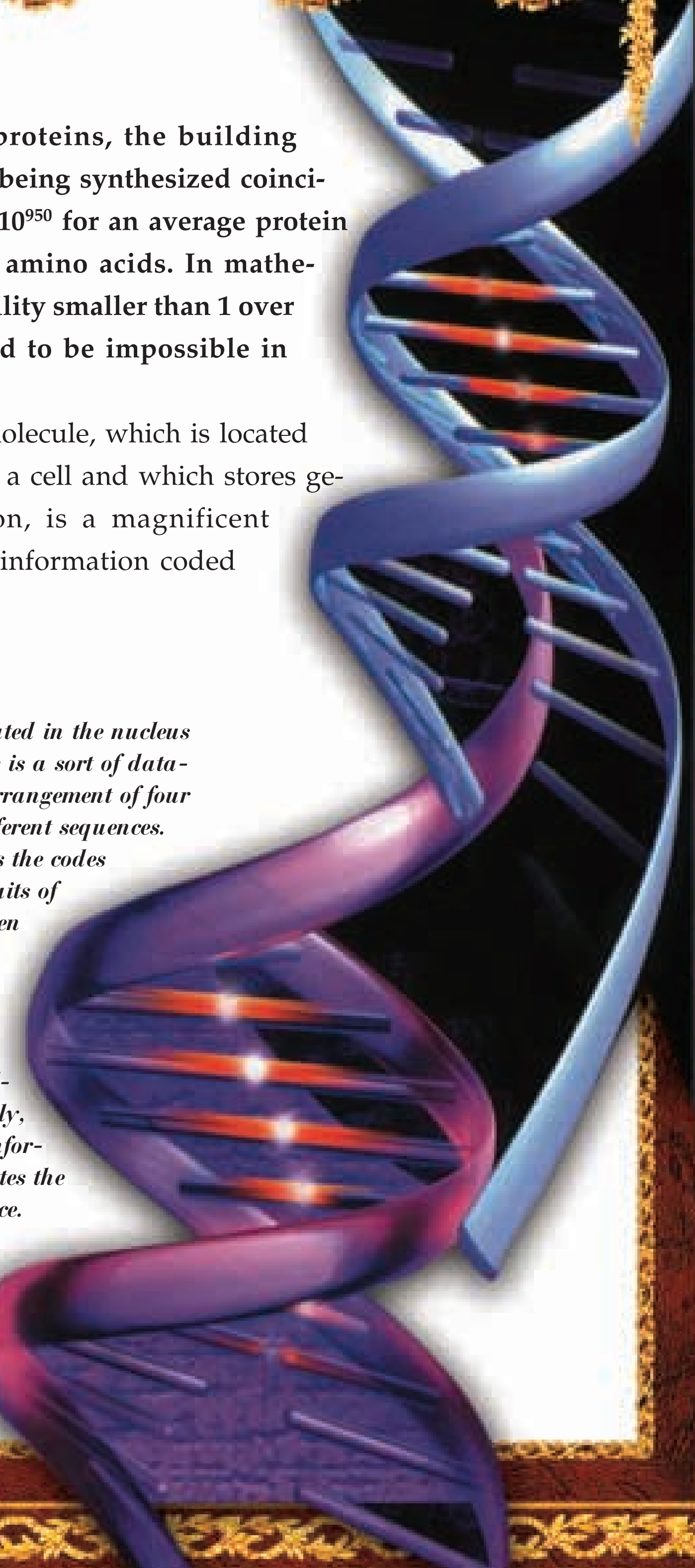
## The Complex Structure of Life

The primary reason why the theory of evolution ended up in such a great impasse regarding the origin of life is that even those living organisms deemed to be the simplest have outstandingly complex structures. The cell of a living thing is more complex than all of our man-made technological products. **Today, even in the most developed laboratories of the world, a living cell cannot be produced by bringing organic chemicals together.**

The conditions required for the formation of a cell are too great in quantity to be explained away by coincidences. **The**

**probability of proteins, the building blocks of a cell, being synthesized coincidentally, is 1 in $10^{950}$ for an average protein made up of 500 amino acids. In mathematics, a probability smaller than 1 over $10^{50}$ is considered to be impossible in practical terms.**

The DNA molecule, which is located in the nucleus of a cell and which stores genetic information, is a magnificent databank. If the information coded



*The DNA molecule located in the nucleus of cells of living beings is a sort of databank formed of the arrangement of four different molecules in different sequences. This databank contains the codes of all the physical traits of that living being. When the human DNA is put into writing, it is calculated that this would result in an encyclopedia made up of 900 volumes. Unquestionably, such extraordinary information definitively refutes the concept of coincidence.*

in DNA were written down, it would make a giant library consisting of an estimated 900 volumes of encyclopedias consisting of 500 pages each.

A very interesting dilemma emerges at this point: DNA can replicate itself only with the help of some specialized proteins (enzymes). However, the synthesis of these enzymes can be realized only by the information coded in DNA. As they both depend on each other, they have to exist at the same time for replication. This brings the scenario that life originated by itself to a deadlock. Prof. Leslie Orgel, an evolutionist of repute from the University of San Diego, California, confesses this fact in the September 1994 issue of the *Scientific American* magazine:

> **It is extremely improbable that proteins and nucleic acids, both of which are structurally complex, arose spontaneously in the same place at the same time.** Yet it also seems impossible to have one without the other. And so, at first glance, one might have to conclude that life could never, in fact, have originated by chemical means.[78]

No doubt, if it is impossible for life to have originated spontaneously as a result of blind coincidences, then it has to be accepted that life was "**created**." This fact explicitly invalidates the theory of evolution, whose main purpose is to deny Creation.

### Imaginary Mechanism of Evolution

The second important point that negates Darwin's theory is that both concepts put forward by the theory as "evolutionary mechanisms" were understood to have, in reality, no evolutionary power.

Darwin based his evolution allegation entirely on the mechanism of "natural selection." The importance he placed on this mechanism was evident in the name of his book: *The Origin of*



***According to natural selection, the strong and those able to adapt to their surroundings survive, while the rest disappear. Evolutionists propose that natural selection causes living things to evolve and results in new species. However, natural selection has no such effect and there is not a single evidence supporting the claim that it does.***

*Species*, By Means of Natural Selection…

Natural selection holds that those living things that are stronger and more suited to the natural conditions of their habitats will survive in the struggle for life. For example, in a deer herd under the threat of attack by wild animals, those that can run faster will survive. Therefore, the deer herd will be comprised of faster and stronger individuals. However, unquestionably, this mechanism will not cause deer to evolve and transform themselves into another living species, for instance, horses.

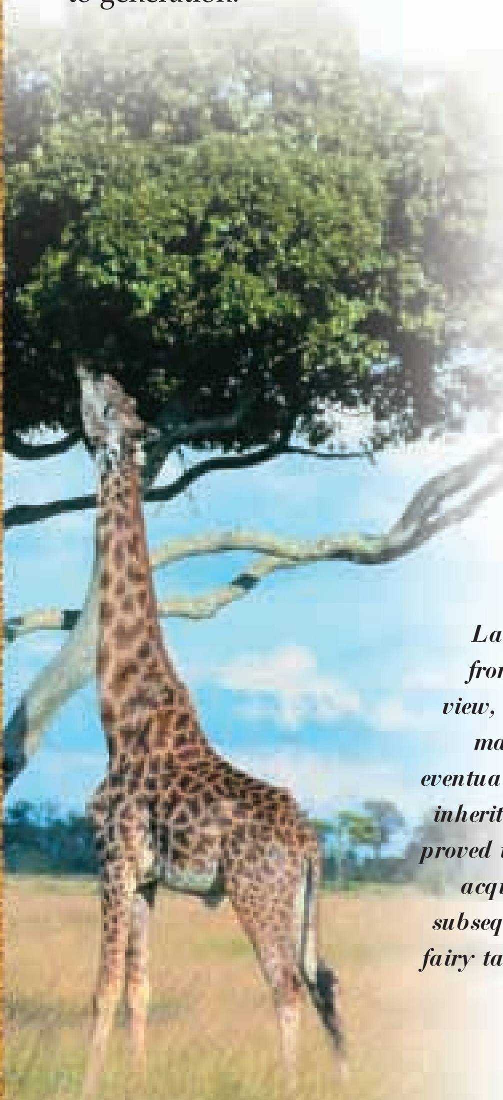
Therefore, **the mechanism of natural selection has no evolutionary power. Darwin was also aware of this fact** and had to state this in his book *The Origin of Species*:

> Natural selection can do nothing until favourable individual differences or variations occur.[79]

## Lamarck's Impact

So, how could these "favorable variations" occur? Darwin tried to answer this question from the standpoint of the primitive understanding of science at that time. According to the French biologist Chevalier de Lamarck (1744-1829), who lived

before Darwin, living creatures passed on the traits they acquired during their lifetime to the next generation. He asserted that these traits, which accumulated from one generation to another, caused new species to be formed. For instance, he claimed that giraffes evolved from antelopes; as they struggled to eat the leaves of high trees, their necks were extended from generation to generation.



Darwin also gave similar examples. In his book *The Origin of Species*, for instance, he said that some bears going into water to find food transformed themselves into whales over time.[80]

However, the laws of inheritance discovered by Gregor Mendel (1822-84) and verified by the science

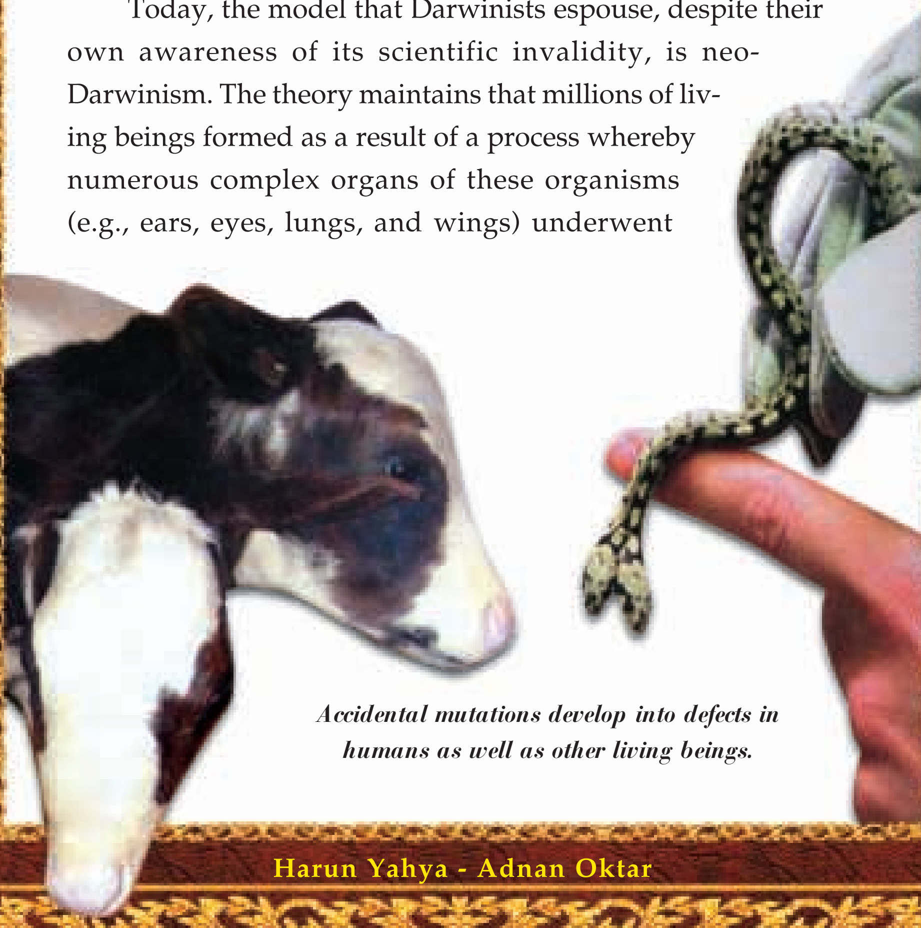
***Lamarck believed that giraffes evolved from such animals as antelopes. In his view, the necks of these grass-eating animals gradually grew longer, and they eventually turned into giraffes. The laws of inheritance discovered by Mendel in 1865 proved that it was impossible for properties acquired during life to be handed on to subsequent generations. Lamarck's giraffe fairy tale was thus consigned to the wastebin of history.***

of genetics, which flourished in the twentieth century, utterly demolished the legend that acquired traits were passed on to subsequent generations. Thus, natural selection fell out of favor as an evolutionary mechanism.

## Neo-Darwinism and Mutations

In order to find a solution, Darwinists advanced the "Modern Synthetic Theory," or as it is more commonly known, Neo-Darwinism, at the end of the 1930s. Neo-Darwinism added mutations, which are distortions formed in the genes of living beings due to such external factors as radiation or replication errors, as the "cause of favorable variations" in addition to natural mutation.

Today, the model that Darwinists espouse, despite their own awareness of its scientific invalidity, is neo-Darwinism. The theory maintains that millions of living beings formed as a result of a process whereby numerous complex organs of these organisms (e.g., ears, eyes, lungs, and wings) underwent



*Accidental mutations develop into defects in humans as well as other living beings.*

"mutations," that is, genetic disorders. Yet, there is an outright scientific fact that totally undermines this theory: **Mutations do not cause living beings to develop; on the contrary, they are always harmful.**

The reason for this is very simple: **DNA has a very complex structure, and random effects can only harm it.** The American geneticist B. G. Ranganathan explains this as follows:

> First, genuine mutations are very rare in nature. Secondly, most mutations are harmful since they are random, rather than orderly changes in the structure of genes; any random change in a highly ordered system will be for the worse, not for the better. For example, **if an earthquake were to shake a highly ordered structure such as a building, there would be a random change in the framework of the building which, in all probability, would not be an improvement.**[81]

Not surprisingly, no mutation example, which is useful, that is, which is observed to develop the genetic code, has been observed so far. All mutations have proved to be harmful. It was understood that mutation, which is presented as an "evolutionary mechanism," is actually a genetic occurrence that harms living things, and leaves them disabled. (The most common effect of mutation on human beings is cancer.) Of course, a destructive mechanism cannot be an "evolutionary mechanism." Natural selection, on the other hand, "can do nothing by itself," as Darwin also accepted. This fact shows us that **there is no "evolutionary mechanism" in nature.** Since no evolutionary mechanism exists, no such any imaginary process called "evolution" could have taken place.

## The Fossil Record: No Sign of Intermediate Forms

The clearest evidence that the scenario suggested by the theory of evolution did not take place is the fossil record.

According to the unscientific supposition of this theory, every living species has sprung from a predecessor. A previously existing species turned into something else over time and all species have come into being in this way. In other words, this transformation proceeds gradually over millions of years.

Had this been the case, numerous intermediary species should have existed and lived within this long transformation period.

For instance, some half-fish/half-reptiles should have lived in the past which had acquired some reptilian traits in addition to the fish traits they already had. Or there should have existed some reptile-birds, which acquired some bird traits in addition to the reptilian traits they already had. Since these would be in a transitional phase, they should be disabled, defective, crippled living beings. Evolutionists refer to these imaginary creatures, which they believe to have lived in the past, as "transitional forms."

**If such animals ever really existed, there should be millions and even billions of them in number and variety. More importantly, the remains of these strange creatures should be present in the fossil record.** In *The Origin of Species*, Darwin explained:

> If my theory be true, numberless intermediate varieties, linking most closely all of the species of the same group together must assuredly have existed... Consequently, evidence of their former existence could be found only amongst fossil remains.[82]

However, **Darwin was well aware that no fossils of these**

# LIVING FOSSILS REFUTE EVOLUTION

**Fossils are proof that evolution never happened. As the fossil record shows, living things came into being in a single moment, with all the characteristics they possess and never altered in the least for so long as the species survived. Fish have always existed as fish, insects as insects and reptiles as reptiles. There is no scientific validity to the claim that species develop gradually. Almighty Allah created all living things.**



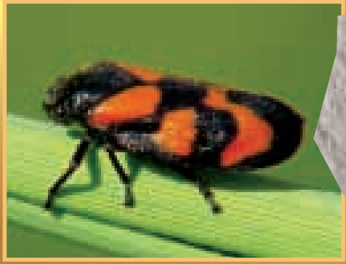


**A 54-to-37-million-year-old fossil sunfish**





**A 295-million-year-old fossil sea urchin**





**A 125-million-year-old fossil cicada**





**A 50-million-year-old fossil sequoia leaf**

**intermediate forms had yet been found.** He regarded this as a major difficulty for his theory. In one chapter of his book titled "Difficulties on Theory," he wrote:

> **Why**, if species have descended from other species by insensibly fine gradations, **do we not everywhere see innumerable transitional forms? Why is not all nature in confusion instead of the species being, as we see them, well defined?... But, as by this theory innumerable transitional forms must have existed, why do we not find them embedded in countless numbers in the crust of the earth?... Why then is not every geological formation and every stratum full of such intermediate links?** Geology assuredly does not reveal any such finely graduated organic chain; and this, perhaps, is the most obvious and gravest objection which can be urged against my theory.[83]

## Darwin's Hopes Shattered

However, although evolutionists have been making strenuous efforts to find fossils since the middle of the nineteenth century all over the world, **no transitional forms have yet been uncovered.** All of the fossils, contrary to the evolutionists' expectations, show that **life appeared on Earth all of a sudden and fully-formed.**

One famous British paleontologist, Derek V. Ager, admits this fact, even though he is an evolutionist:

> The point emerges that if we examine the fossil record in detail, whether at the level of orders or of species, **we find – over and over again – not gradual evolution, but the sudden explosion of one group at the expense of another.**[84]

This means that in **the fossil record, all living species suddenly emerge as fully formed, without any intermediate forms in between.** This is just the opposite of Darwin's assumptions. Also, this is very strong evidence that **all living things are cre-**

**ated.** The only explanation of a living species emerging suddenly and complete in every detail without any evolutionary ancestor is that it was created. This fact is admitted also by the widely known evolutionist biologist Douglas Futuyma:

> Creation and evolution, between them, exhaust the possible explanations for the origin of living things. Organisms either appeared on the earth fully developed or they did not. If they did not, they must have developed from pre-existing species by some process of modification. If they did appear in a fully developed state, they must indeed have been created by some omnipotent intelligence.[85]

**Fossils show that living beings emerged fully developed and in a perfect state on the Earth.** That means that "the origin of species," contrary to Darwin's supposition, is not evolution, but **Creation**.

### The Tale of Human Evolution

The subject most often brought up by advocates of the theory of evolution is the subject of the origin of man. The Darwinist claim holds that man evolved from so-called ape-like creatures. During this alleged evolutionary process, which is supposed to have started 4-5 million years ago, some "transitional forms" between present-day man and his imaginary ancestors are supposed to have existed. According to this completely imaginary scenario, four basic "categories" are listed:

1. *Australopithecus*
2. *Homo habilis*
3. *Homo erectus*
4. *Homo sapiens*

Evolutionists call man's so-called first ape-like ancestors Australopithecus, which means "South African ape." These liv-




*Evolutionist newspapers and magazines often print pictures of imaginary "primitive" man. The only available source for these pictures is the imagination of the artist. Evolutionary theory has been so dented by scientific data that today we see less and less of it in the serious press.*

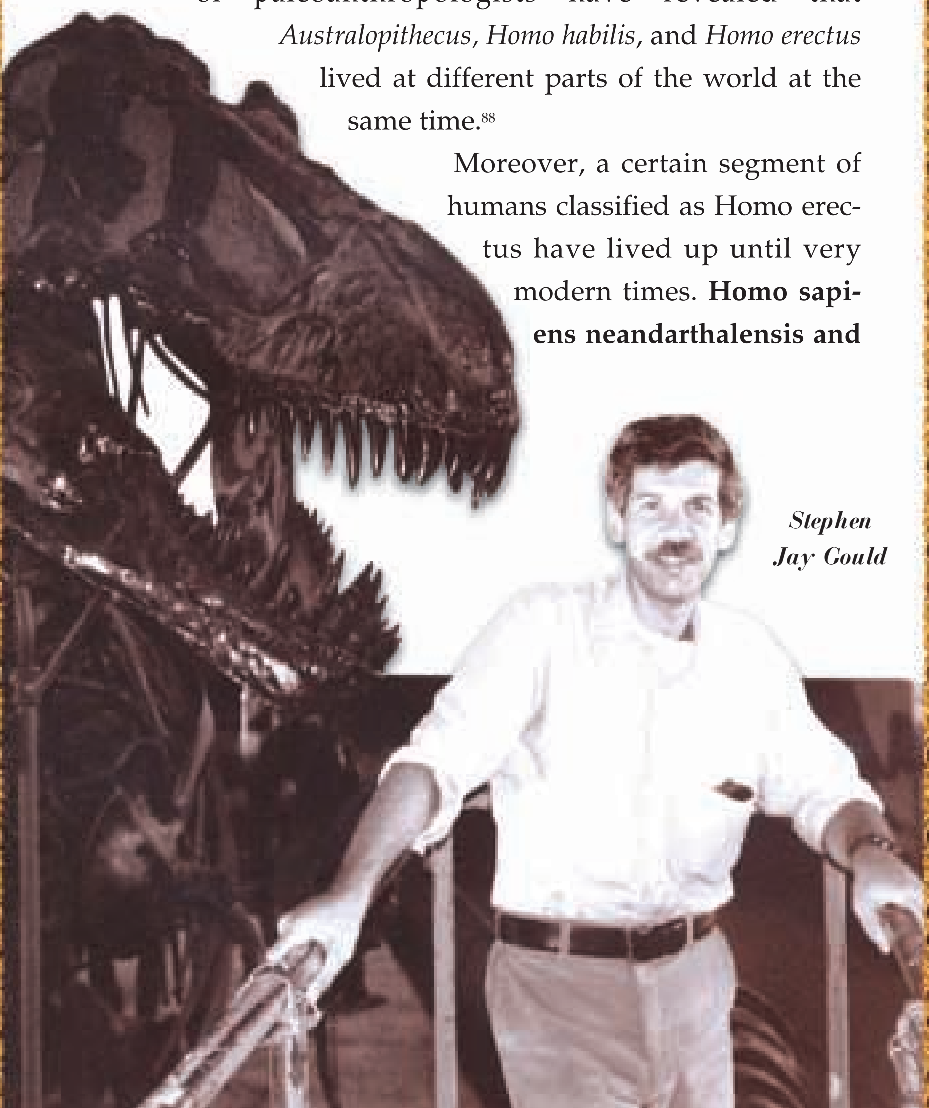
ing beings are actually nothing but an old ape species that has become extinct. Extensive research done on various Australopithecus specimens by two world famous anatomists from England and the USA, namely, Lord Solly Zuckerman and Prof. Charles Oxnard, shows that these apes belonged to an ordinary ape species that became extinct and bore no resemblance to humans.[86]

Evolutionists classify the next stage of human evolution as "homo," that is "man." According to their claim, the living beings in the Homo series are more developed than *Australopithecus*. Evolutionists devise a fanciful evolution scheme by arranging different fossils of these creatures in a particular order. This scheme is imaginary because it has never been proved that there is an evolutionary relation between these different classes. Ernst Mayr, one of the twentieth century's most important evolutionists, contends in his book One Long Argument that "particularly

historical [puzzles] such as the origin of life or of *Homo sapiens*, are extremely difficult and may even resist a final, satisfying explanation."[87]

By outlining the link chain as *Australopithecus* > *Homo habilis* > *Homo erectus* > *Homo sapiens*, evolutionists imply that each of these species is one another's ancestor. However, recent findings of paleoanthropologists have revealed that *Australopithecus, Homo habilis*, and *Homo erectus* lived at different parts of the world at the same time.[88]

Moreover, a certain segment of humans classified as Homo erectus have lived up until very modern times. **Homo sapiens neandarthalensis and**



***Stephen Jay Gould***

**Homo sapiens sapiens (present-day man) co-existed in the same region.**[89]

This situation apparently indicates the invalidity of the claim that they are ancestors of one another. The late Stephen Jay Gould explained this deadlock of the theory of evolution although he was himself one of the leading advocates of evolution in the twentieth century:

> What has become of our ladder if there are three coexisting lineages of hominids (A. africanus, the robust australopithecines, and H. habilis), none clearly derived from another? Moreover, none of the three display any evolutionary trends during their tenure on earth.[90]

Put briefly, the scenario of human evolution, which is "upheld" with the help of various drawings of some "half ape, half human" creatures appearing in the media and course books, that is, frankly, by means of propaganda, is nothing but **a tale with no scientific foundation.**

Lord Solly Zuckerman, one of the most famous and respected scientists in the U.K., who carried out research on this subject for years and studied Australopithecus fossils for 15 years, finally concluded, despite being an evolutionist himself, **that there is, in fact, no such family tree branching out from ape-like creatures to man.**

Zuckerman also made an interesting "spectrum of science" ranging from those he considered scientific to those he considered unscientific. According to Zuckerman's spectrum, the most "scientific"—that is, depending on concrete data—fields of science are chemistry and physics. After them come the biological sciences and then the social sciences. At the far end of the spec-

trum, which is the part considered to be most "unscientific," are "extra-sensory perception"—concepts such as telepathy and sixth sense—and finally "human evolution." Zuckerman explains his reasoning:

> We then move right off the register of objective truth into those fields of presumed biological science, like extrasensory perception or the interpretation of man's fossil history, where to the faithful [evolutionist] anything is possible – and where the ardent believer [in evolution] is sometimes able to believe several contradictory things at the same time.[91]

**The tale of human evolution** boils down to nothing but the prejudiced interpretations of some fossils unearthed by certain people, who blindly adhere to their theory.

### Darwinian Formula!

Besides all the technical evidence we have dealt with so far, let us now for once, examine what kind of a superstition the evolutionists have with an example so simple as to be understood even by children:

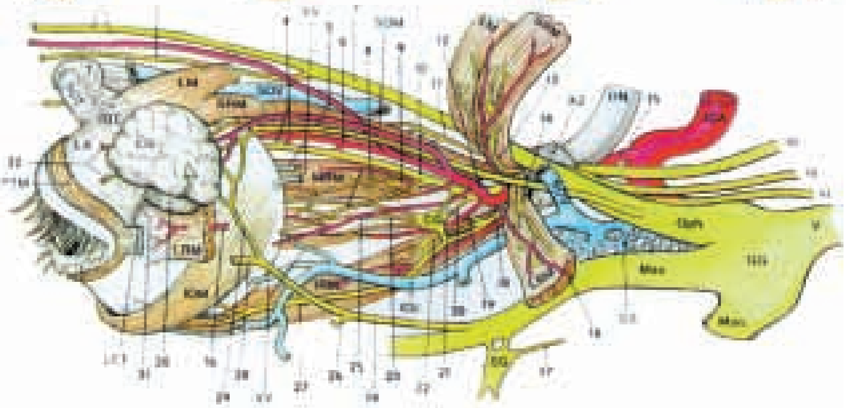
The theory of evolution asserts that life is formed by chance. According to this irrational claim, lifeless and unconscious atoms came together to form the cell and then they somehow formed other living things, including man. Let us think about that. When we bring together the elements that are the building-blocks of life such as carbon, phosphorus, nitrogen and potassium, only a heap is formed. No matter what treatments it undergoes, this atomic heap cannot form even a single living being. If you like, let us formulate an "experiment" on this subject and let us examine on the behalf of evolutionists what they really claim without pronouncing loudly under the name "**Darwinian formula**":

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Let evolutionists put plenty of materials present in the composition of living things such as phosphorus, nitrogen, carbon, oxygen, iron, and magnesium into big barrels. Moreover, let them add in these barrels any material that does not exist under normal conditions, but they think as necessary. Let them add in this mixture as many amino acids  and as many proteins—a single one of which has a formation probability of 1 in $10^{950}$—as they like. Let them expose these mixtures to as much heat and moisture as they like. Let them stir these with whatever technologically developed device they like. Let them put the foremost scientists beside these barrels. Let these experts wait in turn be-





***Compared to cameras and sound recording machines, the eye and ear are much more complex, much more successful and possess far superior features to these products of high technology.***

side these barrels for billions, and even trillions of years. Let them be free to use all kinds of conditions they believe to be necessary for a human's formation. **No matter what they do, they cannot produce from these barrels a human, say a professor that examines his cell structure under the electron microscope.** They cannot produce giraffes, lions, bees, canaries, horses, dolphins, roses, orchids, lilies, carnations, bananas, oranges, apples, dates, tomatoes, melons, watermelons, figs, olives, grapes, peaches, peafowls, pheasants, multicoloured butterflies, or millions of other living beings such as these. Indeed, they could not obtain even a single cell of any one of them.

Briefly, **unconscious atoms cannot form the cell** by coming together. They cannot take a new decision and divide this cell into two, then take other decisions and create the professors who first invent the electron microscope and then examine their own cell structure under that microscope. **Matter is an unconscious, lifeless heap, and it comes to life with Allah's superior creation.**

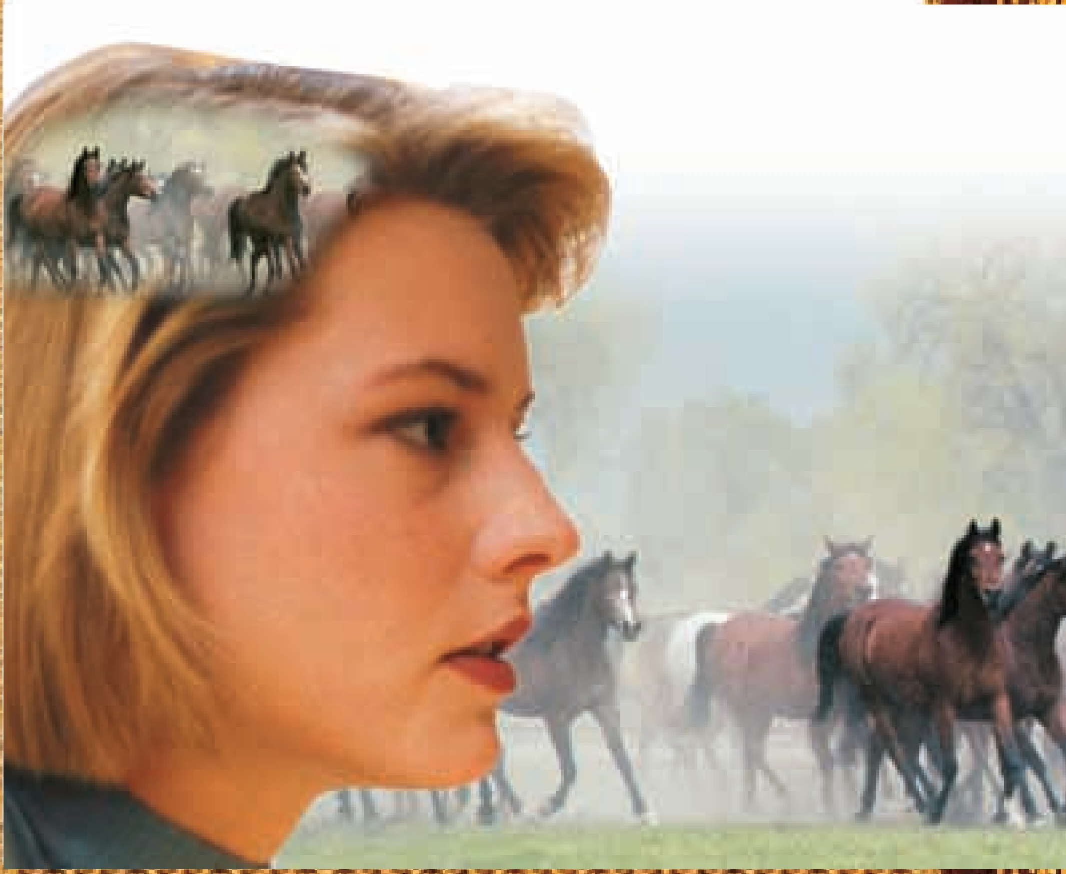
The theory of evolution, which claims the opposite, is a total fallacy completely contrary to reason. Thinking even a little

bit on the claims of evolutionists discloses this reality, just as in the above example.

**Technology in the Eye and the Ear**

Another subject that remains unanswered by evolutionary theory is the excellent quality of perception in the eye and the ear.

Before passing on to the subject of the eye, let us briefly answer the question of how we see. Light rays coming from an object fall oppositely on the eye's retina. Here, these light rays are transmitted into electric signals by cells and reach a tiny spot at the back of the brain, the "center of vision." These electric signals



are perceived in this center as an image after a series of processes. With this technical background, let us do some thinking.

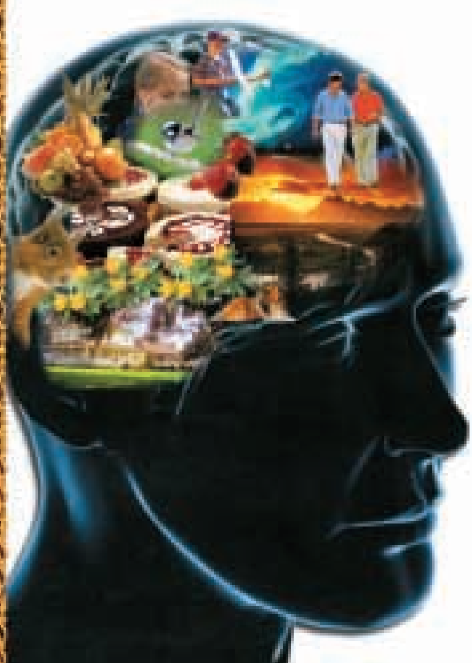
**The brain is insulated from light.** That means that its inside is completely dark, and that no light reaches the place where it is located. Thus, the "center of vision" is never touched by light and may even be the darkest place you have ever known. However, you observe a luminous, bright world in this pitch darkness.

**The image formed in the eye is so sharp and distinct that even the technology of the twentieth century has not been able to attain it.** For instance, look at the book you are reading, your hands with which you are holding it, and then lift your head and look around you. Have you ever seen such a sharp and distinct image as this one at any other place? Even the most developed



television screen produced by the greatest television producer in the world cannot provide such a sharp image for you. This is a three-dimensional, colored, and extremely sharp image. For more than 100 years, thousands of engineers have been trying to achieve this sharpness. Factories, huge premises were established, much research has been done, plans and designs have been made for this purpose. Again, look at a TV screen and the book you hold in your hands. You will see that there is a big difference in sharpness and distinction. Moreover, the TV screen shows you a two-dimensional image, whereas with your eyes, you watch a three-dimensional perspective with depth.

For many years, tens of thousands of engineers have tried to make a three-dimensional TV and achieve the vision quality of the eye. Yes, they have made a three-dimensional television system, but it is not possible to watch it without putting on spe-



*Light cannot pass through the skull. The physical area in which the brain is located is completely dark, and light cannot possibly penetrate it. However, incredible as it may seem, it is possible to observe a bright and colorful world in this total darkness. Colorful natural beauty, the brightness of the Sun, people walking on a busy road are all created in the dark brain. It is a profound mystery that, in the darkness of the brain, the electrical signals turn into colorful, bright visions. It is Allah, the Creator of all things, Who shows these images to our soul, Who permits it to hear all sounds, and Who creates scents and tastes for it to take pleasure from.*

cial 3-D glasses; moreover, it is only an artificial three-dimension. The background is more blurred, the foreground appears like a paper setting. Never has it been possible to produce a sharp and distinct vision like that of the eye. In both the camera and the television, there is a loss of image quality.

Evolutionists claim that the mechanism producing this sharp and distinct image has been formed by chance. Now, if somebody told you that the television in your room was formed as a result of chance, that all of its atoms just happened to come together and make up this device that produces an image, what would you think? How can atoms do what thousands of people cannot?

If a device producing a more primitive image than **the eye could not have been formed by chance,** then it is very evident that the eye and the image seen by the eye could not have been formed by chance. The same situation applies to the ear. The outer ear picks up the available sounds by the auricle and directs them to the middle ear, the middle ear transmits the sound vibrations by intensifying them, and the inner ear sends these vibrations to the brain by translating them into electric signals. Just as with the eye, the act of hearing finalizes in the center of hearing in the brain.

The situation in the eye is also true for the ear. That is, **the brain is insulated from sound** just as it is from light. It does not let any sound in. Therefore, no matter how noisy is the outside, the inside of the brain is completely silent. Nevertheless, the sharpest sounds are perceived in the brain. **In your completely silent brain, you listen to symphonies, and hear all of the noises in a crowded place.** However, were the sound level in your brain measured by a precise device at that moment, complete silence would be found to be prevailing there.

As is the case with imagery, decades of effort have been spent in trying to generate and reproduce sound that is faithful to the original. The results of these efforts are sound recorders, high-fidelity systems, and systems for sensing sound. Despite all of this technology and the thousands of engineers and experts who have been working on this endeavor, no sound has yet been obtained that has the same sharpness and clarity as the sound perceived by the ear. Think of the highest-quality hi-fi systems produced by the largest company in the music industry. Even in these devices, when sound is recorded some of it is lost; or when you turn on a hi-fi you always hear a hissing sound before the music starts. However, the sounds that are the products of the human body's technology are extremely sharp and clear. A human ear never perceives a sound accompanied by a hissing sound or with atmospherics as does a hi-fi; rather, it perceives sound exactly as it is, sharp and clear. This is the way it has been since **the creation of man**.

So far, no man-made visual or recording apparatus has been as sensitive and successful in perceiving sensory data as are the eye and the ear. However, as far as seeing and hearing are concerned, a far greater truth lies beyond all this.

## To Whom Does the Consciousness that Sees and Hears within the Brain Belong?

Who watches an alluring world in the brain, listens to symphonies and the twittering of birds, and smells the rose?

The stimulations coming from a person's eyes, ears, and nose travel to the brain as electro-chemical nerve impulses. In biology, physiology, and biochemistry books, you can find many details about how this image forms in the brain. However, you will never come across the most important fact: Who perceives

these electro-chemical nerve impulses as images, sounds, odors, and sensory events in the brain? **There is a consciousness in the brain that perceives all this without feeling any need for an eye, an ear, and a nose.** To whom does this consciousness belong? Of course it does not belong to the nerves, the fat layer, and neurons comprising the brain. This is why Darwinist-materialists, who believe that everything is comprised of matter, cannot answer these questions.

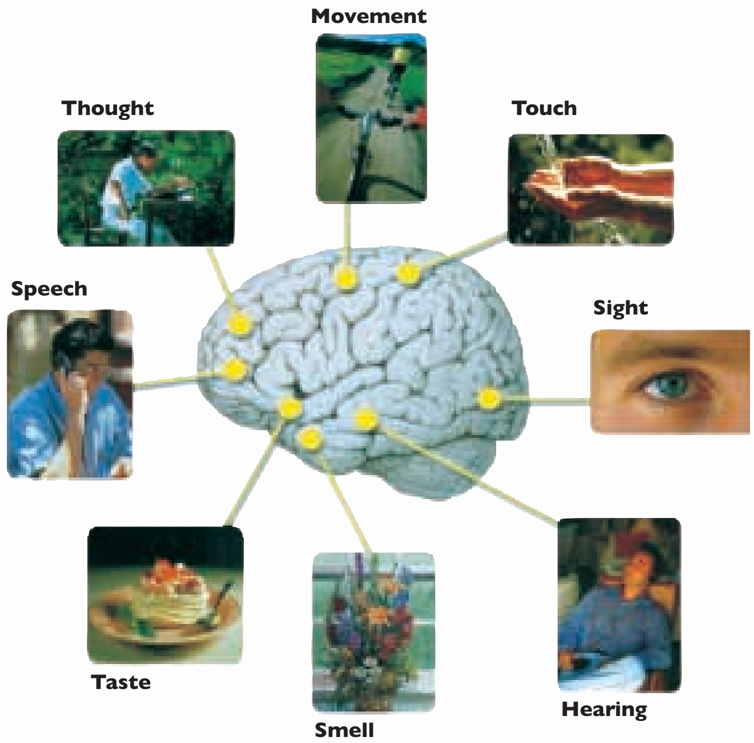
For **this consciousness is the spirit created by Allah,** which needs neither the eye to watch the images nor the ear to hear the sounds. Furthermore, it does not need the brain to think.

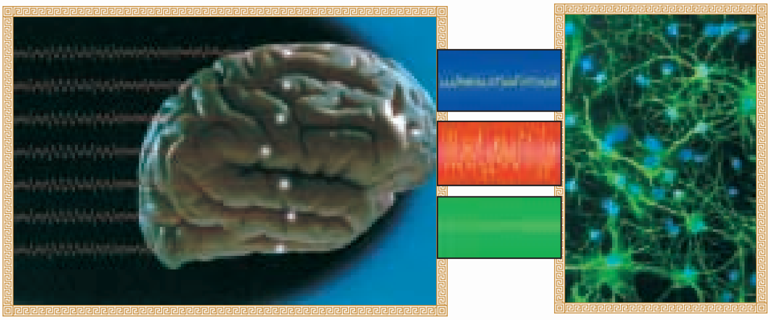
Everyone who reads this explicit and scientific fact should ponder on Almighty Allah, and fear and seek refuge in Him, for He squeezes the entire universe in a pitch-dark place of a few cubic centimeters in a three-dimensional, colored, shadowy, and luminous form.

## A Materialist Faith

The information we have presented so far shows us that **the theory of evolution is incompatible with scientific findings.** The theory's claim regarding the origin of life is inconsistent with science, the evolutionary mechanisms it proposes have no evolutionary power, and fossils demonstrate that **the required intermediate forms have never existed.** So, it certainly follows that the theory of evolution should be pushed aside as an unscientific idea. This is how many ideas, such as the Earth-centered universe model, have been taken out of the agenda of science throughout history.

However, the theory of evolution is kept on the agenda of science. Some people even try to represent criticisms directed



*We live our whole life in our brains. People we see, flowers we smell, music we hear, fruit we taste, the moisture we feel with our hands-all these are impressions that become "reality" in the brain. But no colors, voices or pictures exist there. We live in an environment of electrical impulses. This is no theory, but the scientific explanation of how we perceive the outside world.*

against it as an "attack on science." Why?

The reason is that this theory is an indispensable dogmatic belief for some circles. These circles are **blindly devoted** to materialist philosophy and adopt Darwinism because it is the only materialist explanation that can be put forward to explain the workings of nature.

Interestingly enough, they also confess this fact from time to time. A well-known geneticist and an outspoken evolutionist, Richard C. Lewontin from Harvard University, confesses that he is "first and foremost a materialist and then a scientist":

> It is not that the methods and institutions of science somehow compel us accept a material explanation of the phenomenal world, but, on the contrary, that we are forced by our a priori adherence to material causes to create an apparatus of investigation and a set of concepts that produce material explanations, no matter how counter-intuitive, no matter how mystifying to the uninitiated. Moreover, that materialism is absolute, so we cannot allow a Divine [intervention]...[92]

These are explicit statements that **Darwinism is a dogma** kept alive just for the sake of adherence to materialism. This dogma maintains that there is no being save matter. Therefore, it argues that inanimate, unconscious matter brought life into being. It insists that millions of different living species (e.g., birds, fish, giraffes, tigers, insects, trees, flowers, whales, and human beings) originated as a result of the interactions between matter such as pouring rain, lightning flashes, and so on, out of inanimate matter. This is a precept contrary both to reason and science. Yet Darwinists continue to ignorantly defend it just so as not to acknowledge, in their own eyes, the evident existence of Allah.

Anyone who does not look at the origin of living beings with a materialist prejudice sees this evident truth: **All living beings are works of a Creator,** Who is All-Powerful, All-Wise, and All-Knowing. **This Creator is Allah,** Who created the whole universe from non-existence, in the most perfect form, and fashioned all living beings.

## The Theory of Evolution: The Most Potent Spell in the World

Anyone free of prejudice and the influence of any particular ideology, who uses only his or her reason and logic, will clearly understand that belief in the theory of evolution, which brings to mind the superstitions of societies with no knowledge of science or civilization, is quite impossible.

As explained above, those who believe in the theory of evolution think that a few atoms and molecules thrown into a huge vat could produce thinking, reasoning professors and university students; such scientists as Einstein and Galileo; such artists as Humphrey Bogart, Frank Sinatra and Luciano Pavarotti; as well as antelopes, lemon trees, and carnations. Moreover, as the scientists and professors who believe in this nonsense are educated people, it is quite justifiable to speak of this theory as "the most potent spell in history." Never before has any other belief or idea so taken away peoples' powers of reason, refused to allow them to think intelligently and logically, and hidden the truth from them as if they had been blindfolded. This is an even worse and unbelievable blindness than the totem worship in some parts of Africa, the people of Saba worshipping the Sun, the tribe of the Prophet Abraham (pbuh) worshipping idols they had made with their own hands, or some among the people of the Prophet Moses (pbuh) worshipping the Golden Calf.

In fact, Allah has pointed to this lack of reason in the Qur'an. In many verses, He reveals that some peoples' minds will be closed and that they will be powerless to see the truth. Some of these verses are as follows:

> **As for those who do not believe, it makes no difference to them whether you warn them or do not warn them, they will not believe. Allah has sealed up their hearts and hearing and over their eyes is a blindfold. They will have a terrible punishment. (Surat al-Baqara, 6-7)**
>
> **… They have hearts with which they do not understand. They have eyes with which they do not see. They have ears with which they do not hear. Such people are like cattle. No, they are even further astray! They are the unaware. (Surat al-A'raf, 179)**
>
> **Even if We opened up to them a door into heaven, and they spent the day ascending through it, they would only**

***In the same way that the beliefs of people who worshipped crocodiles or natural phenomena now seem odd and unbelievable, so the beliefs of Darwinists are just as incredible. Darwinists ignorantly regard chance and lifeless, unconscious atoms as a so-called creative force, and are as devoted to that false belief as if to a religion.***



**say: "Our eyesight is befuddled! Or rather we have been put under a spell!" (Surat al-Hijr, 14-15)**

Words cannot express just how astonishing it is that this spell should hold such a wide community in thrall, keep people from the truth, and not be broken for 150 years. It is understandable that one or a few people might believe in impossible scenarios and claims full of stupidity and illogicality. However, "magic" is the only possible explanation for people from all over the world believing that unconscious and lifeless atoms suddenly decided to come together and form a universe that functions with a flawless system of organization, discipline, reason, and consciousness; a planet named Earth with all of its features so perfectly suited to life; and living things full of countless complex systems.

In fact, in the Qur'an Allah relates the incident of the Prophet Moses (pbuh) and Pharaoh to show that some people who support atheistic philosophies actually influence others by magic. When Pharaoh was told about the true religion, he told the Prophet Moses (pbuh) to meet with his own magicians. When the Prophet Moses (pbuh) did so, he told them to demonstrate their abilities first. The verses continue:

**He said: "You throw." And when they threw, they cast a spell on the people's eyes and caused them to feel great fear of them. They produced an extremely powerful magic. (Surat al-A'raf, 116)**

As we have seen, Pharaoh's magicians were able to deceive everyone, apart from the Prophet Moses (pbuh) and those who believed in him. However, his evidence broke the spell, or "swallowed up what they had forged," as revealed in the verse:

**We revealed to Moses: "Throw down your staff." And it immediately swallowed up what they had forged. So the**

**Truth took place and what they did was shown to be false. (Surat al-A'raf, 117-8)**

As we can see, when people realized that a spell had been cast upon them and that what they saw was just an illusion, Pharaoh's magicians lost all credibility. In the present day too, unless those who, under the influence of a similar spell, believe in these ridiculous claims under their scientific disguise and spend their lives defending them, abandon their superstitious beliefs, they also will be humiliated when the full truth emerges and the spell is broken. In fact, world-renowned British writer and philosopher Malcolm Muggeridge, who was an atheist defending evolution for some 60 years, but who subsequently realized the truth, reveals the position in which the theory of evolution would find itself in the near future in these terms:

> I myself am convinced that **the theory of evolution**, especially the extent to which it's been applied, **will be one of the great jokes in the history books in the future.** Posterity will marvel that so very flimsy and dubious an hypothesis could be accepted with the incredible credulity that it has.[93]

That future is not far off: On the contrary, people will soon see that "chance" is not a deity, and will look back on **the theory of evolution as the worst deceit and the most terrible spell in the world.** That spell is already rapidly beginning to be lifted from the shoulders of people all over the world. Many people who see its true face are wondering with amazement how they could ever have been taken in by it.

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***They said, "Glory be to You! We have no knowledge except what You have taught us. You are the All-Knowing, the All-Wise." (Surat al-Baqara: 32)***

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